THE CHRONICLES

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The Modern Reader's Bible

History Series

The Chronicles

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

THE CHRONICLES

EDITED, WITH AN INTRODUCTION AND NOTES

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New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1897

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Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

Introduction

This last volume in the Historical Series of biblical works introduces a great change in the character of the history of Israel as presented by themselves. Previous volumes — *Genesis*, *The Exodus*, *The Judges*, *The Kings* — have followed a chronological succession of events from the creation to the captivity. *The Chronicles*, it is true, carries forward the narrative to the Return of the Exiles: but this is only a fragment of its purpose, and the whole is presented afresh, from Adam to Nehemiah. And the spirit of the literature is changed from National to Ecclesiastical History; the Hebrew people have silently changed into the Jewish * Church. Nor is it merely in the story of the Return that the change appears: the first of the nine Chronicles into which the whole seems to divide itself, before the narrative of events has commenced, is a collection of genealogies leading up to the allocation of the returned families in Jerusalem and in the other cities, necessary as basis for the Temple service and the dues

* The term 'Jew' occurs only twice in the previous history (*II Kings* chapters xvi. 6 and xxv. 25), and then in close relation with the captivity.

by which that service was to be supported. And the whole succession of Chronicles is animated by the conscious ecclesiastical spirit; that the ideas of State and Church have become separated in men's thoughts is manifested by the very zeal of Ezra and Nehemiah to identify the two. The history of *The Kings* and of *The Chronicles* is alike religious: but different aspects of the religious spirit make themselves apparent. Previous volumes have contained what is essentially prophetic history. Now the prophets are above all things representatives of one single religious idea — the theocracy: their interest is the kingship of Jehovah as the basis of Israel's politics, the struggle of Jehovah against usurping idols; and their ministry appears mainly in the northern kingdom where Baal worship has the greatest chance to establish itself. In the light of this supreme struggle for the worship of Jehovah the prophets can let particular modes of worship drop into the background. But the priests and scribes who give us *The Chronicles* can ignore northern Israel, as shown by its history to have fallen outside the pale of the Church; it is the unfaithfulness of Judah, the avowed people of Jehovah, that attracts their attention. They of course notice and denounce sin and idolatry where it appears; but they go beyond this, and seize with fulness and animation upon every detail of past history which can have any bearing upon the constitution and order of the Temple service.

Introduction

To the change in the spirit of *The Chronicles* must be added a change in the outer literary form: while in parts we have, as before, continuous history, elsewhere, at the beginning and end, we have not history but historic materials — a collection of such original documents as constitute the sources from which history may be constructed. The principles of arrangement underlying the Modern Reader's Bible are perhaps nowhere more essential than in the *Books of Ezra* and *Nehemiah*. The reader who has nothing beyond the traditional printing of our bibles to guide him might well suppose himself to be reading a consecutive narrative where, in reality, he has before him a succession of isolated memoirs and papers; an interval of several decades may, without anything to signify a break, intervene between the end of one sentence and the beginning of the next. The question is not of minute historical analysis discovering gaps and discrepancies in what presents itself as an harmonious unity; there is nothing but the faulty printing of our bibles — with its absence of forms and divisions universal in other books — to mislead the reader into understanding as a unity what makes no profession to be other than a succession of extracts. I have in this edition separated the different Chronicles, and by titles indicated where the reader is to expect statistical and genealogical information, and where the personal memoirs of Ezra and Nehemiah with connective matter binding them together.

Introduction

The greatest interest in the present volume will perhaps be in that part which goes over the ground already traversed by the history of *The Kings*. There can be few better exercises in the study of historic literature than to compare these two divisions of Bible history, alike in their treatment of the same incident, and again in the general historic perspective which may be traced through lengthy portions of narrative. An incident that is necessarily prominent in both works is David's bringing of the Ark to Jerusalem, the ceremony by which was inaugurated the metropolis of Jehovah's monarchy. I proceed to indicate in parallel columns the two treatments of a common theme.

II Samuel	*I Chronicles*
	xiii. 1–4 David's proposal to the Assembly in the matter of the Ark: with the special mention of priests and Levites.
vi. 1–12 (*a*) The Assembly, and first attempt to bring up the Ark, ending in the death of Uzzah, the leaving of the Ark in the house of Obed-Edom, and the blessing on the house of Obed-Edom.	5–14 The same matter as in the corresponding section of *Samuel:* considerable verbal agreement, with some difference of names, etc.
	xv. 1–24 David's recognition that none but the Levites should bear the Ark — long lists of

vi. 12 (*b*)–19 (*a*) The procession of the Ark — David's part in it — Michal's displeasure — the inauguration carried to the point of a dole to the assembly.

vi. 19 (*b*)–20 (*a*) Return home of the people and of David.
vi. 20 (*b*)–23 Sequel of Michal's displeasure.

appointments both for the bearing and the musical performance.
xv. 25–xvi. 3 Substantial agreement with the corresponding section of *Samuel* — but fuller musical details.

xvi. 4–42 Appointment, apparently dating from this festival, of a *regular* ministry before the Ark: names of officials and citation of (leading) songs used.
xvi. 43 Exactly as in *Samuel*.

In the essential facts of the day's proceedings there is almost complete verbal agreement. But the long account of the Chronicles recognises the interest of the Levites in the proposed action from the outset, and interprets the violent interruption of Uzzah's death as a judgment on the overlooking of the Levitical function of bearing the Ark; musical details are elaborated, and even the names of those officiating are inserted; moreover a long section brings out the ritual ministry dating from this day of inauguration, and cites in full the anthems of worship. On the other hand, the narrative of *The Kings* includes a

detail which is unrepresented in the other version, and this is the bearing of the day's proceedings on the household and family affairs of David.

It is even more important to survey the whole period over which *The Kings* and *The Chronicles* move side by side, in order to catch the difference of historic perspective by which particular incidents bulk large or small in the two versions. This must be my apology for subjoining at this point a detailed conspectus of the sections in which I have divided the two works, arranged so as to show correspondences. Though the tabular appearance of what follows ought perhaps to relegate it to the Notes, yet I cannot help thinking that merely to run the eye down such a table, catching what details are expanded and what are condensed, will prove a helpful introduction to the spirit of *The Chronicles*.

The Chronicles	*The Kings*
Chronicle II	
A Appendix: Genealogy of Saul's House	
1 Death of Saul: in brief	[Book VII in *The Judges* volume, pages 241–6] Death of Saul: at length
	Book VIII
2 David's reign in Hebron: in brief	1, 8, 13 David and the House of Saul: at length

Introduction

3	Capture of Jerusalem
B	Appendix: David's Mighty Men
4,7	Bringing of the Ark to Jerusalem: at great length
5	Hiram and David—David's Family
6	Philistine Wars
8	David's project of building the Temple forbidden
9	Foreign Wars— David's Officers
10	Ammonite War
11	Feats of the Giants in the Philistine Wars
12	The Numbering of the People
13	David's Preparations for the Temple: at great length —including
C	Appendix: Courses of the

2	Capture of Jerusalem
B	Appendix (page 73): David's Mighty Men
5	Bringing of the Ark to Jerusalem: less lengthy
3	Hiram and David: David's Family
4	Philistine Wars
6	David's project of building the Temple forbidden
7	Foreign Wars — David's Officers [compare Appendix A, page 64]
[8	See 1]
9, 11	Ammonite War
x	Nathan, David and Bathsheba
xii	The Feud between David's Sons and the Revolt of Absalom: at great length
[13	See 1]
14	Feats of the Giants in the Philistine Wars
15, 16	Poetical Compositions of David
xvii	The Numbering of the People

Priests as established by David

14 Death of David: in brief

15 Solomon and the Dream at Gibeon

16,22 Solomon's magnificence: in brief

17 Solomon's negotiations with Huram (in connection with the Temple)

D Appendix: Specification of the Temple

18 Dedication of the Temple

19 Miscellaneous notes of Solomon's reign

20 Foreign trade of Solomon

21 The Queen of Sheba

[22 See 16]

18 Last days of David and attempted Usurpation of Adonijah: at length

19 Solomon's accession and sequel to the Usurpation of Adonijah

20 Solomon's foreign marriage with suggestions of idolatry

21 Solomon and the Dream at Gibeon

22 Solomon's wise judgment of the Children

C Appendix: Solomon's Officers

23,29 Solomon's magnificence: expanded

24 Solomon's negotiations with Hiram (in connection with the Temple)

D Appendix: Specification of the Temple and the Palace

25 Dedication of the Temple

26 Miscellaneous notes of Solomon's reign

27 Foreign trade of Solomon

28 The Queen of Sheba

[29 See 23]

30 Fall of Solomon through

	his idolatrous marriages
	31 Adversaries to Solomon
	32 Jeroboam's rebellion encouraged by the prophet Ahijah
23 Formal conclusion of Solomon's reign	33 Formal conclusion of Solomon's reign
Chronicle III	*Book IX*
1 Division of the kingdom	1 Division of the kingdom
	2–6 History of Israel
2 Reign of Rehoboam: expanded	7 Reign of Rehoboam: in brief
3 Reign of Abijah: expanded	8 Reign of Abijam: in brief
4 Reign of Asa: at great length	9 Reign of Asa: condensed
	10–18, 20 History of Israel
5 Reign of Jehoshaphat: at great length	21 [Compare xix] Reign of Jehoshaphat: condensed
	22–8 History of Israel
6 Reign of Jehoram	40 Reign of Jehoram
	xxix–xxxix History of Israel
7 Reign of Ahaziah	41 [Compare 42] Reign of Ahaziah
	42 Conspiracy of Jehu against Israel and Judah: at great length
	43 History of Israel
8 Usurpation of Athaliah: at length	44 Usurpation of Athaliah: at length
9 Reign of Joash: at length	45 Reign of Jehoash: at length
	46–9 History of Israel

10 Reign of Amaziah: expanded	50, 52 Reign of Amaziah: condensed
	51, 53 History of Israel
11 Reign of Uzziah: expanded	54 Reign of Azariah [or Uzziah]: in brief
	55–9 History of Israel
12 Reign of Jotham	60 Reign of Jotham
13 Reign of Ahaz: expanded	61 Reign of Ahaz: condensed
	62–3 History of Israel
	Book X
14 Hezekiah's Reform: at great length	1 Hezekiah's Reform: in brief
	2 Captivity of Israel
15 Invasion of Sennacherib: somewhat condensed	3 Invasion of Sennacherib: at full length
16 Remainder of Hezekiah's reign: in brief	4 Remainder of Hezekiah's reign: at length
17 Reign of Manasseh: including his repentance	5 Reign of Manasseh [no hint of his repentance]
18 Reign of Amon	6 Reign of Amon
19 Accession of Josiah: expanded	7 Accession of Josiah: in brief
20 Discovery of the Law, and the Reformation of Josiah: at great length	8 Discovery of the Law, and the Reformation of Josiah: at great length
21 Remainder of Josiah's reign: expanded	9 Remainder of Josiah's reign: in brief
22 Reign of Jehoahaz	10 Reign of Jehoahaz
23 Reign of Jehoiakim: in brief	11 Reign of Jehoiakim: expanded

24	Reign of Jehoiachin: in brief	12	Reign of Jehoiachin: expanded
25	Reign of Zedekiah: in brief	13	Reign of Zedekiah: expanded

To whatever portion we turn of the history covered by the foregoing table we find indications of the different treatment of events in the national history of the prophets and in the ecclesiastical writings that make up the Chronicles. Beginning with David's reign, we find the Chronicles giving the briefest notice to the death of Saul and David's reign in Hebron; the other narrative not only tells fully the incident of Saul's death, but devotes several later sections to David's relations with the house of Saul all through his reign. The prophetic version gives David's lament over Jonathan; in *The Chronicles* the absence of this is characteristically balanced by the addition of a genealogy for Saul's house. Other poetic compositions of David are cited at length in *The Kings:* the other narrative offers no specimens of his poetry, but, as we have seen, in narrating the inauguration of Jerusalem cites in full the sacred anthems of worship. The wars of David's reign are substantially the same in the two versions. But the Ammonite war, which in *The Chronicles* makes a single section, is in *The Kings* broken in the middle by the prophetic story of the sin of David and Bath-sheba; there follows a lengthy section, quite a book in itself, relating the feud in the family

of David and the rebellion of Absalom; at the end of David's reign, where the chronicler briefly records his death, *The Kings* relates at length the disputed succession. It is obvious that the family history of king David, which the ecclesiastical history passes over in silence, is a noteworthy department of affairs to the wider view of the prophetic writers. And perhaps a similar reason may explain, what is at first surprising, that the theme of Solomon's foreign marriages, and the idolatries they encouraged, disappears from the books of Chronicles.

When we come to the schism of the kingdom of Israel and Judah, we find that the natural divisions of *The Chronicles* in this part of the narrative are twenty-five, as against seventy-six in the corresponding part of *The Kings:* this becomes natural enough when it is seen that forty-six out of the seventy-six sections of *The Kings* are occupied with the history of the northern kingdom, which the chronicler excludes from his consideration. A consequence of such exclusion is the loss of what makes the most notable feature of *The Kings* — the stories of Elijah and Elisha and the lesser prophets, to say nothing of the brilliantly told incidents that make The Conspiracy of Jehu. Unimportant reigns like those of Jehoram, Ahaziah, Jotham, and some weighty events, like the usurpation of Athaliah and the reformation under Joash, are nearly identical in the two versions. In the case of Hezekiah and Josiah, Judah's greatest reigns, the leading incident of each is expanded in

both versions; though the invasion of Sennacherib is more fully told in *The Kings*, because no doubt of the prophet Isaiah's prominence in that crisis. On the other hand the remaining years of Hezekiah's reign are touched briefly by the chronicler, fully by the prophet historian, whereas the close of Josiah's reign is expanded in the ecclesiastical history and condensed in the other. It is surprising to find so much made in *The Chronicles* of the repentance and subsequent religious zeal of Manasseh, whereas the prophetic historian relates the whole reign without a suggestion of any change in the character of the king. Another surprise is that the history of *The Chronicles* is scanty just where it might have been expected to be most full of details: the reigns immediately preceding the captivity are hurried over with less of detail than even in the history of *The Kings*.

No single incident brings out the contrast of the two versions better than the reign of Abijah (called in *The Kings* Abijam). The prophetic account of the reign is a brief notice of the wickedness of the king, so great that only for David's sake was the succession continued in his family. Also mention is made of wars between Israel and Judah. The chronicler relates these wars at length, and in particular gives a fine address of Abijah to the enemy, in which the whole spirit of *The Chronicles* is concentrated:

Ought ye not to know that the LORD, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. And there were gathered unto him vain men, sons of Belial, which strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the LORD is our God, and we have not forsaken him; and we have priests ministering unto the LORD, the sons of Aaron, and the Levites in their work: and they burn unto the LORD every morning and every evening burnt offerings and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against the LORD, the God of your fathers; for ye shall not prosper.

The battle that follows this address is a complete victory for the true worshippers of God, notwithstanding

Jeroboam's ambush. Of the wickedness of Abijah the Chronicle contains nothing beyond possibly this equivocal hint:

> But Abijah waxed mighty, and took unto himself fourteen wives, and begat twenty and two sons and sixteen daughters.

The last five Chronicles (according to the division in this volume) are not, as has already been said, continuous history, but a series of genealogies and memoirs, some of them personal memoirs of Ezra and Nehemiah, leading actors in the events they narrate. All five bear upon the Returns of the Exiles, and the reconstitution of the holy city and the Temple worship. Here it is that the spirit which has underlain the whole of the chronicle history appears in its most pronounced form. On the one hand, the substitution of the church for the nation is seen in the spirit of exclusiveness; the strict guardianship of purity of descent has risen into a passionate interest in the genealogies of Ezra and the reforming zeal of Nehemiah. But any such ecclesiastical exclusiveness in the people of the Return is accompanied with a deepened spirituality. The narratives of the Chronicles breathe the spirit of modern religious history. The foundation of the Temple is not, as in the time of Solomon, a royal pageant, but a sacred ceremony. The renewal of the covenant gives us not a lawgiver Moses putting a final sanction to the divine constitution revealed through him, but a gov-

ernor and scribe leading a religious service of penitence, prayer, and praise. There is a suggestion of Scotch Covenanters on their bare hillsides when we read of the people standing before Ezra in the "much rain" to make confession of unholy marriages; the companies of exiles braving the dangers of the wilderness in order to restore the desolated land of promise are a variation of the pilgrim fathers crossing the ocean to find a land of promise in an uncultivated continent. Or perhaps Nehemiah may be regarded as an Israelite Oliver Cromwell, conscious of a mission to do zealously the Lord's work against all the machinations of a Sanballat and his latitudinarian Samaritans. Such religious history cannot but be interesting. But when we view *The Chronicles* as an element in universal literature, we must feel that here the historical literature of Israel is a river that has run into the sands. Ezra and Nehemiah are devoting their consecrated energy to resuscitating an ideal that belongs to the past. They are outside the wider hope, which breathes not from the histories but from the prophetic literature of their people: the hope by which the fall of Israel as an organised people grows into a vision of a larger Israel, made not by exclusive weeding of its ranks, but by gathering in the nations, in hope of a Messiah in whom all peoples of the earth should be blessed.

* *
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Introduction

As in other volumes I have used the Revised Version, often adopting the marginal alternatives it offers. For the use of it I express my obligation to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the sections into which the volume is divided with the chapters and verses of the Bible.

Part V

THE CHRONICLES

Or The Chosen Nation reconstituted as the Jewish Church

Ecclesiastical History

Chronicle	I.	*Genealogy of the Families of Israel before and after the Captivity*
Chronicle	II.	*The Kingdom of David and Solomon*
Chronicle	III.	*The Kingdom of Judah to the Captivity*
Chronicle	IV.	*The Return under Zerubbabel and the Building of the Temple*
Chronicle	V.	*The Return of Ezra*
Chronicle	VI.	*The Return of Nehemiah and the Building of the Walls*
Chronicle	VII.	*The Covenant under Ezra and Nehemiah*
Chronicle	VIII.	*Statistics of the Return*
Chronicle	IX.	*Divers Acts of Nehemiah*

[Comprising the Biblical *Chronicles, Ezra, Nehemiah*]

Where both probably completed shortly after 332 B.C.

CHRONICLE I

GENEALOGY OF THE FAMILIES OF ISRAEL BEFORE AND AFTER THE CAPTIVITY

A

Genealogy of the Patriarchs

Adam, Seth, Enosh; Kenan, Mahalalel, Jared; Enoch, Methuselah, Lamech; Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Diphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Rodanim.

The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raama, and Sabteca. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (from whence came the Philistines), and Caphtorim. And Canaan begat Zidon his firstborn, and Heth; and the Jebusite, and the Amorite, and the Girgashite; and the Hivite, and the Arkite, and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite.

The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. And Arpachshad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons: the name of the one was 'Peleg'; for in his days the earth was 'divided'; and

his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah; and Hadoram, and Uzal, and Diklah; and Ebal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

Shem, Arpachshad, Shelah; Eber, Peleg, Reu; Serug, Nahor, Terah; Abram (the same is Abraham). The sons of Abraham; Isaac, and Ishmael.

These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa; Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

And the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.

And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.

The sons of Esau; Eliphaz, Reuel, and Jeush, and Jalam, and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And the sons of Seir; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan. And the sons of Lotan; Hori and Homam: and Timna was Lotan's sister. The sons of Shobal; Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon; Aiah and Anah. The sons of Anah; Dishon. And the sons of Dishon; Hamran and Eshban and Ithran and Cheran. The sons of Ezer; Bilhan and Zaavan, Jaakan. The sons of Dishan; Uz and Aran. Now these

are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan died, and Hadad reigned in his stead; and the name of his city was Pai: and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. And Hadad died. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth; duke Oholibamah, duke Elah, duke Pinon; duke Kenaz, duke Teman, duke Mibzar; duke Mag-diel, duke Iram. These are the dukes of Edom.

B

Genealogy of the House of Judah

These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar and Zebulun; Dan, Joseph and Benjamin, Naphtali, Gad and Asher.

The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD; and he slew him. And Tamar his daughter in law

bare him Perez and Zerah. All the sons of Judah were five. The sons of Perez; Hezron and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who committed a trespass in the devoted thing. And the sons of Ethan; Azariah. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; and Nahshon begat Salma, and Salma begat Boaz; and Boaz begat Obed, and Obed begat Jesse; and Jesse begat his firstborn Eliab, and Abinadab the second, and Shimea the third; Nethanel the fourth, Raddai the fifth; Ozem the sixth, David the seventh: and their sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite. And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: and these were her sons; Jesher, and Shobab, and Ardon. And Azubah died, and Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezalel. And afterward Hezron went in to the daughter of Machir the father of Gilead; whom he took to wife when he was threescore years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And Geshur and Aram took the towns of Jair from them, with Kenath, and the villages thereof, even threescore cities. All these were the sons of Machir the father of Gilead. And after that Hezron was dead in Caleb-ephrathah, then Abiah Hezron's wife bare him Ashhur the father of Tekoa. And the sons of Jerahmeel the firstborn of Hezron were Ram the first-

born, and Bunah, and Oren, and Ozem, Ahijah. And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. And the sons of Ram the firstborn of Jerahmeel were Maaz, and Jamin, and Eker. And the sons of Onam were Shammai, and Jada: and the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid. And the sons of Nadab; Seled, and Appaim: but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the sons of Sheshan; Ahlai. And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabad; and Zabad begat Ephlal, and Ephlal begat Obed; and Obed begat Jehu, and Jehu begat Azariah; and Azariah begat Helez, and Helez begat Eleasah; and Eleasah begat Sismai, and Sismai begat Shallum; and Shallum begat Jekamiah, and Jekamiah begat Elishama.

And the sons of Caleb the brother of Jerahmeel were Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat Raham, the father of Jorkeam; and Rekem begat Shammai. And the son of Shammai was Maon; and Maon was the father of Beth-zur. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. And the sons of Jahdai; Regem, and Jotham, and Geshan,

and Pelet, and Ephah, and Shaaph. Maacah, Caleb's concubine, bare Sheber and Tirhanah. She bare also Shaaph the father of Madmannah, Sheva the father of Machbena, and the father of Gibea; and the daughter of Caleb was Achsah. These were the sons of Caleb; the son of Hur, the firstborn of Ephrathah, Shobal the father of Kiriath-jearim; Salma the father of Beth-lehem, Hareph the father of Beth-gader. And Shobal the father of Kiriath-jearim had sons; Haroeh, half of the Menuhoth. And the families of Kiriath-jearim; the Ithrites, and the Puthites, and the Shumathites, and the Mishraites; of them came the Zorathites and the Eshtaolites. The sons of Salma; Beth-lehem, and the Netophathites, Atroth-beth-Joab, and half of the Manahathites, the Zorites. And the families of scribes which dwelt at Jabez; the Tirathites, the Shimeathites, the Sucathites. These are the Kenites that came of Hammath, the father of the house of Rechab.

C

Genealogy of the House of David

Now these were the sons of David, which were born unto him in Hebron: the firstborn, Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife. Six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem: Shimea, and Shobab, and Nathan, and

Solomon, four, of Bath-shua the daughter of Ammiel: and Ibhar, and Elishama, and Eliphelet; and Nogah, and Nepheg, and Japhia; and Elishama, and Eliada, and Eliphelet, nine. All these were the sons of David, beside the sons of the concubines; and Tamar was their sister. And Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son; Joram his son, Ahaziah his son, Joash his son; Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son; Amon his son, Josiah his son. And the sons of Josiah; the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. And the sons of Jeconiah, the captive; Shealtiel his son, and Malchiram, and Pedaiah, and Shenazzar, Jekamiah, Hoshama, and Nedabiah. And the sons of Pedaiah; Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah; and Shelomith was their sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and Jeshaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. And the sons of Shecaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hizkiah, and Azrikam, three. And the sons of Elioenai; Hodaviah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

D

Genealogies and Allotment of the Tribes

Judah

The sons of Judah; Perez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These are the families of the Zorathites. And these were the sons of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazzelelponi: and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Beth-lehem. And Ashhur the father of Tekoa had two wives, Helah and Naarah. And Naarah bare him Ahuzzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah were Zereth, Izhar, and Ethnan. And Hakkoz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

And Jabez was more honourable than his brethren: and his mother called his name 'Jabez,' saying, Because I bare him with 'sorrow.' And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thine hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested.

And Chelub the brother of Shuhah begat Mehir, which was the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Recah. And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. And Meonothai begat

Ophrah: and Seraiah begat Joab the father of Ge-harashim; for they were craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah; and Kenaz. And the sons of Jehallelel; Ziph, and Ziphah, Tiria, and Asarel. And the sons of Ezrah; Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife the Jewess bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite. And the sons of Shimon; Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi; Zoheth, and Ben-zoheth. The sons of Shelah the son of Judah; Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea; and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient. These were the potters, and the inhabitants of Netaim and Gederah: there they dwelt with the king for his work.

Simeon

The sons of Simeon; Nemuel, and Jamin, Jarib, Zerah, Shaul: Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma; Hammuel his son, Zaccur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. And they

dwelt at Beer-sheba, and Moladah, and Hazar-shual; and at Bilhah, and at Ezem, and at Tolad; and at Bethuel, and at Hormah, and at Ziklag; and at Beth-marcaboth, and Hazar-susim, and at Beth-biri, and at Shaaraim. These were their cities unto the reign of David. And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: and all their villages that were round about the same cities, unto Baal. These were their habitations, and they have their genealogy. And Meshobab, and Jamlech, and Joshah the son of Amaziah; and Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah; and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name were princes in their families: and their fathers' houses increased greatly. And they went to the entering in of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they that dwelt there aforetime were of Ham. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly, unto this day, and dwelt in their stead: because there was pasture there for their flocks. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the remnant of the Amalekites that escaped, and dwelt there, unto this day.

Reuben, Gad, and half Manasseh

And the sons of Reuben the firstborn * of Israel; Hanoch, and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son; Micah his son, Reaiah his son, Baal his son; Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites. And his brethren by their families, when the genealogy of their generations was reckoned; the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: and eastward he dwelt even unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagrites, who fell by their hand: and they dwelt in their tents throughout all the land east of Gilead.

And the sons of Gad dwelt over against them, in the land of Bashan unto Salecah: Joel the chief, and Shapham the second, and Janai, and Shaphat in Bashan: and their brethren of their fathers' houses; Michael, and Meshullam, and Sheba, and Jorai, and Jacan, and Zia, and Eber, seven. These were the sons of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of their fathers' houses. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon,

* For he was the firstborn; but, forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's.

as far as their borders. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben, and the Gadites, and the half tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were forty and four thousand seven hundred and threescore, that were able to go forth to war. And they made war with the Hagrites, with Jetur, and Naphish, and Nodab. And they were helped against them, and the Hagrites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. For there fell many slain, because the war was of God. And they dwelt in their stead until the captivity.

And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir and mount Hermon. And these were the heads of their fathers' houses; even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, heads of their fathers' houses.

And they trespassed against the God of their fathers, and went a whoring after the gods of the peoples of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

Levi

The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram: Aaron, and Moses, and Miriam. And the sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua; and Abishua begat Bukki, and Bukki begat Uzzi; and Uzzi begat Zerahiah, and Zerahiah begat Meraioth; Meraioth begat Amariah, and Amariah begat Ahitub; and Ahitub begat Zadok, and Zadok begat Ahimaaz; and Ahimaaz begat Azariah, and Azariah begat Johanan; and Johanan begat Azariah, (he it is that executed the priest's office in the house that Solomon built in Jerusalem:) and Azariah begat Amariah, and Amariah begat Ahitub; and Ahitub begat Zadok, and Zadok begat Shallum; and Shallum begat Hilkiah, and Hilkiah begat Azariah; and Azariah begat Seraiah, and Seraiah begat Jehozadak; and Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The sons of Levi; Gershom, Kohath, and Merari. And these be the names of the sons of Gershom; Libni and Shimei. And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli and Mushi. And these are the families of the Levites according to their fathers' houses. Of Gershon; Libni his son, Jahath his son, Zimmah his son; Joah his son, Iddo his son, Zerah his son, Jeatherai his son. The sons of Kohath; Amminadab his son, Korah his son, Assir his son; Elkanah his son, and Ebiasaph his son, and Assir his son; Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. And the sons of Elkanah;

Amasai, and Ahimoth. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son; Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the firstborn Joel, and the second Abiah. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzzah his son; Shimea his son, Haggiah his son, Asaiah his son.

And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest. And they ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the LORD in Jerusalem: and they waited on their office according to their order. And these are they that waited, and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel; the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah; the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai; the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah; the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah; the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea; the son of Michael, the son of Baaseiah, the son of Malchijah; the son of Ethni, the son of Zerah, the son of Adaiah; the son of Ethan, the son of Zimmah, the son of Shimei; the son of Jahath, the son of Gershom, the son of Levi. And on the left hand their brethren the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch; the son of Hashabiah, the son of Amaziah, the son of Hilkiah; the son of Amzi, the son of Bani, the son of Shemer; the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren the Levites

were appointed for all the service of the tabernacle of the house of God.

But Aaron and his sons offered upon the altar of burnt offering, and upon the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son; Bukki his son, Uzzi his son, Zerahiah his son; Meraioth his son, Amariah his son, Ahitub his son; Zadok his son, Ahimaaz his son.

Now these are their dwelling places according to their encampments in their borders: to the sons of Aaron, of the families of the Kohathites, for theirs was the first lot, to them they gave Hebron in the land of Judah, and the suburbs thereof round about it; but the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave the cities of refuge, Hebron; Libnah also with her suburbs, and Jattir, and Eshtemoa with her suburbs; and Hilen with her suburbs, Debir with her suburbs; and Ashan with her suburbs, and Bethshemesh with her suburbs: and out of the tribe of Benjamin; Geba with her suburbs, and Allemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. And unto the rest of the sons of Kohath were given by lot, out of the family of the tribe, out of the half tribe, the half of Manasseh, ten cities. And to the sons of Gershom, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of Merari were given by lot, according to their families, out of the tribe of Reuben,

and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave to the Levites the cities with their suburbs. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are mentioned by name. And some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim. And they gave unto them the cities of refuge, Shechem in the hill country of Ephraim with her suburbs; Gezer also with her suburbs; and Jokmeam with her suburbs, and Beth-horon with her suburbs; and Aijalon with her suburbs, and Gath-rimmon with her suburbs: and out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the rest of the family of the sons of Kohath. Unto the sons of Gershom were given, out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs; and Ramoth with her suburbs, and Anem with her suburbs: and out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs; and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kiriathaim with her suburbs. Unto the rest of the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with her suburbs, Tabor with her suburbs: and beyond the Jordan at Jericho, on the east side of Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, and Kedemoth with her suburbs, and Mephaath with

her suburbs: and out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, and Heshbon with her suburbs, and Jazer with her suburbs.

Issachar

And of the sons of Issachar; Tola, and Puah, Jashub, and Shimron, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Shemuel, heads of their fathers' houses, to wit, of Tola; mighty men of valour in their generations: their number in the days of David was two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Isshiah, five: all of them chief men. And with them, by their generations, after their fathers' houses, were bands of the host for war, six and thirty thousand: for they had many wives and sons. And their brethren among all the families of Issachar, mighty men of valour, reckoned in all by genealogy, were fourscore and seven thousand.

Benjamin

The sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valour; and they were reckoned by genealogy twenty and two thousand and thirty and four. And the sons of Becher; Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth. All these were the sons of Becher. And they were reckoned

by genealogy, after their generations, heads of their fathers' houses, mighty men of valour, twenty thousand and two hundred. And the sons of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. All these were sons of Jediael, according to the heads of their fathers' houses, mighty men of valour, seventeen thousand and two hundred, that were able to go forth in the host for war. Shuppim also, and Huppim, the sons of Ir, Hushim, the sons of Aher.

Naphtali

The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The Children of Joseph

The sons of Manasseh; Asriel, whom his wife bare: (his concubine the Aramitess bare Machir the father of Gilead: and Machir took a wife of Huppim and Shuppim, whose sister's name was Maacah;) and the name of the second was Zelophehad: and Zelophehad had daughters. And Maacah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And the sons of Ulam; Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. And his sister Hammolecheth bare Ishhod, and Abiezer, and Mahlah. And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

And the sons of Ephraim; Shuthelah, and Bered his son,

and Tahath his son, and Eleadah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And he went in to his wife, and she conceived, and bare a son, and he called his name 'Beriah,' because it 'went evil' with his house. And his daughter was Sheerah, who built Beth-horon the nether and the upper, and Uzzen-sheerah. And Rephah was his son, and Resheph, and Telah his son, and Tahan his son; Ladan his son, Ammihud his son, Elishama his son; Nun his son, Joshua his son.

And their possessions and habitations were Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Azzah and the towns thereof: and by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

Asher

The sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who was the father of Birzaith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. And the sons of Shemer: Ahi, and Rohgah, Jehubbah, and Aram. And the sons of Helem his brother; Zophah, and Imna, and

Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah; Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sons of Jether; Jephunneh, and Pispa, and Ara. And the sons of Ulla; Arah, and Hanniel, and Rizia. All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valour, chief of the princes. And the number of them reckoned by genealogy for service in war was twenty and six thousand men.

E

Genealogy of the Tribe of Benjamin and the Family of Saul

And Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third; Nohah the fourth, and Rapha the fifth. And Bela had sons, Addar, and Gera, and Abihud; and Abishua, and Naaman, and Ahoah; and Gera, and Shephuphan, and Huram. And these are the sons of Ehud: these are the heads of fathers' houses of the inhabitants of Geba, and they carried them captive to Manahath: and Naaman, and Ahijah, and Gera, he carried them captive; and he begat Uzza and Ahihud. And Shaharaim begat children in the field of Moab, after he had sent them away; Hushim and Baara were his wives. And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcam; and Jeuz, and Shachia, and Mirmah. These were his sons, heads of fathers' houses. And of Hushim he begat Abitub and Elpaal. And the sons of Elpaal; Eber, and Misham, and Shemed, who built Ono and Lod, with the towns thereof: and Beriah, and

Shema, who were heads of fathers' houses of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; and Ahio, Shashak, and Jeremoth; and Zebadiah, and Arad, and Eder; and Michael, and Ishpah, and Joha, the sons of Beriah; and Zebadiah, and Meshullam, and Hizki, and Heber; and Ishmerai, and Izliah, and Jobab, the sons of Elpaal; and Jakim, and Zichri, and Zabdi; and Elienai, and Zillethai, and Eliel; and Adaiah, and Beraiah, and Shimrath, the sons of Shimei; and Ishpan, and Eber, and Eliel; and Abdon, and Zichri, and Hanan; and Hananiah, and Elam, and Anthothijah; and Iphdeiah, and Penuel, the sons of Shashak; and Shamsherai, and Shehariah, and Athaliah; and Jaareshiah, and Elijah, and Zichri, the sons of Jeroham. These were heads of fathers' houses throughout their generations, chief men: these dwelt in Jerusalem. And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah: and his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab; and Gedor, and Ahio, and Zecher. And Mikloth begat Shimeah. And they also dwelt with their brethren in Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. And the sons of Micah; Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoaddah; and Jehoaddah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza: and Moza begat Binea; Raphah was his son, Eleasah his son, Azel his son: and Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother; Ulam

his firstborn, Jeush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these were of the sons of Benjamin.

F

Families and their Allotment after the Return

So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel. And Judah was carried away captive to Babylon for their transgression. Now the first inhabitants that dwelt in their possessions in their cities were, Israel, the priests, the Levites, and the Nethinim. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh; Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah. And of the Shilonites; Asaiah the firstborn, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. All these men were heads of fathers' houses by their fathers' houses.

And of the priests; Jedaiah, and Jehoiarib, and Jachin; and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the

ruler of the house of God; and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their brethren, heads of their fathers' houses, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God. And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. And the porters; Shallum, and Akkub, and Talmon, and Ahiman, and their brethren.

Shallum was the chief; who hitherto waited in the king's gate eastward: they were the porters for the camp of the children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of his father's house, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers had been over the camp of the LORD, keepers of the entry; and Phinehas the son of Eleazar was ruler over them in time past, and the LORD was with him. Zechariah the son of Meshelemiah was porter of the door of the tent of meeting. All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer did ordain in their set office. So they and their children had the oversight of the gates of the house of the LORD, even the house of the tabernacle, by wards. On the four sides were the porters, toward

the east, west, north, and south. And their brethren, in their villages, were to come in every seven days from time to time to be with them: for the four chief porters, who were Levites, were in a set office, and were over the chambers and over the treasuries in the house of God. And they lodged round about the house of God, because the charge thereof was upon them, and to them pertained the opening thereof morning by morning. And certain of them had charge of the vessels of service; for by tale were they brought in and by tale were they taken out. Some of them also were appointed over the furniture, and over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests prepared the confection of the spices. And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were baked in pans. And some of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. And these are the singers, heads of fathers' houses of the Levites, who dwelt in the chambers and were free from other service: for they were employed in their work day and night. These were heads of fathers' houses of the Levites, throughout their generations, chief men: these dwelt at Jerusalem.

CHRONICLE II

THE KINGDOM OF DAVID AND SOLOMON

A

Genealogy of Saul's House

And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah: and his firstborn son Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab; and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren in Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. And the sons of Micah; Pithon, and Melech, and Tahrea, and Ahaz. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza: and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son: and Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard

after Saul and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was distressed by reason of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon his sword, and died. So Saul died, and his three sons; and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And they stripped him, and took his head, and his armour, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the house of Dagon. And when all Jabesh-gilead heard all that the Philistines had done to Saul, all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. So Saul died

for his trespass which he committed against the LORD, because of the word of the LORD, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

2. Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. In times past, even when Saul was king, it was thou that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be prince over my people Israel. So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by the hand of Samuel.

3. And David and all Israel went to Jerusalem (the same is Jebus); and the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David took the strong hold of Zion; the same is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. And Joab the son of Zeruiah went up first, and was made chief. And David dwelt in the strong hold; therefore they called it the city of David. And he built the city round about, from Millo even round about: and Joab repaired the rest of the city.

And David waxed greater and greater; for the LORD of hosts was with him.

B

David's Mighty Men

Now these are the chief of the mighty men whom David had, who shewed themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel. And this is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and slew them at one time. And after him was Eleazar the son of Dodo the Ahohite, who was one of the three mighty men. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a plot of ground full of barley; and the people fled from before the Philistines. And they stood in the midst of the plot, and defended it, and slew the Philistines; and the LORD saved them by a great victory. And three of the thirty chief went down to the rock to David, into the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephaim. And David was then in the hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink thereof, but poured it out unto the LORD, and said, My God forbid it me, that I should

do this: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did the three mighty men. And Abishai, the brother of Joab, he was chief of the three: for he lifted up his spear against three hundred and slew them, and had a name among the three. Of the three, he was more honourable than the two, and was made their captain: howbeit he attained not to the first three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in time of snow. And he slew an Egyptian, a man of great stature, five cubits high, and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had a name among the three mighty men. Behold, he was more honourable than the thirty, but he attained not to the first three: and David set him over his guard.

Also the mighty men of the armies; Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem; Shammoth the Harorite, Helez the Pelonite; Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite; Sibbecai the Hushathite, Ilai the Ahohite; Maharai the Netophathite, Heled the son of Baanah the Netophathite; Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite; Hurai of the brooks of Gaash, Abiel the Arbathite; Azmaveth the Baharumite, Eliahba the Shaalbonite; the sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite; Ahiam the son of Sacar the Hararite, Eliphal the son of Ur;

Hepher the Mecherathite, Ahijah the Pelonite; Hezro the Carmelite, Naarai the son of Ezbai; Joel the brother of Nathan, Mibhar the son of Hagri; Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah; Ira the Ithrite, Gareb the Ithrite; Uriah the Hittite, Zabad the son of Ahlai; Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him; Hanan the son of Maacah, and Joshaphat the Mithnite; Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite; Jediael the son of Shimri, and Joha his brother, the Tizite; Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite; Eliel, and Obed, and Jaasiel the Mezobaite.

Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, his helpers in war. They were armed with bows, and could use both the right hand and the left in slinging stones and in shooting arrows from the bow; they were of Saul's brethren of Benjamin. The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Beracah, and Jehu the Anathothite; and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite; Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite; Elkanah, and Isshiah, and Azarel, and Joezer, and Jashobeam, the Korahites; and Joelah, and Zebadiah, the sons of Jeroham of Gedor. And of the Gadites there separated themselves unto David to the hold in the wilderness, mighty men of valour, men trained for war, that could handle shield and spear; whose faces were

like the faces of lions, and they were as swift as the roes upon the mountains; Ezer the chief, Obadiah the second, Eliab the third; Mishmannah the fourth, Jeremiah the fifth; Attai the sixth, Eliel the seventh; Johanan the eighth, Elzabad the ninth; Jeremiah the tenth, Machbannai the eleventh. These of the sons of Gad were captains of the host: he that was least was equal to an hundred, and the greatest to a thousand. These are they that went over Jordan in the first month, when it had overflown all its banks; and they put to flight all them of the valleys, both toward the east, and toward the west. And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine adversaries, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the thirty, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. Of Manasseh also there fell away some to David, when he came with the Philistines against Saul to battle, but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall away to his master Saul to the jeopardy of our heads. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zillethai, captains of thousands that were of Manasseh. And they helped David against the band of rovers: for they were all mighty men of valour, and were captains in the

host. For from day to day there came to David to help him, until it was a great host, like the host of God. And these are the numbers of the heads of them that were armed for war, which came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. The children of Judah that bare shield and spear were six thousand and eight hundred, armed for war. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada was the leader of the house of Aaron, and with him were three thousand and seven hundred; and Zadok, a young man mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the brethren of Saul, three thousand: for hitherto the greatest part of them had kept their allegiance to the house of Saul. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous men in their fathers' houses. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. And of the children of Issachar, men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebulun, such as were able to go out in the host, that could set the battle in array, with all manner of instruments of war, fifty thousand; and that could order the battle array, and were not of double heart. And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. And of the Danites that could set the battle in array, twenty and eight thousand and six hundred. And of Asher, such as were able to go out in the host, that could set the

battle in array, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. All these, being men of war, that could order the battle array, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And they were there with David three days, eating and drinking: for their brethren had made preparation for them. Moreover they that were nigh unto them, even as far as Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, victual of meal, cakes of figs, and clusters of raisins, and wine, and oil, and oxen, and sheep in abundance: for there was joy in Israel.

4. And David consulted with the captains of thousands and of hundreds, even with every leader. And David said unto all the assembly of Israel, If it seem good unto you, and if it be of the LORD our God, let us send abroad every where unto our brethren that are left in all the land of Israel, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves unto us: and let us bring again the ark of our God to us: for we sought not unto it in the days of Saul. And all the assembly said that they would do so: for the thing was right in the eyes of all the people. So David assembled all Israel together, from Shihor the brook of Egypt even

unto the entering in of Hamath, to bring the ark of God from Kiriath-jearim. And David went up, and all Israel, to Baalah, that is, to Kiriath-jearim, which belonged to Judah, to bring up from thence the ark of God, the LORD that sitteth upon the cherubim, which is called by the Name. And they carried the ark of God upon a new cart, and brought it out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might: even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put forth his hand to the ark: and there he died before God. And David was displeased, because the LORD had 'broken forth' upon Uzza: and he called that place 'Perez-uzza,' unto this day. And David was afraid of God that day, saying, How shall I bring the ark of God home to me? So David removed not the ark unto him into the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months: and the LORD blessed the house of Obed-edom, and all that he had.

5. And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him

an house. And David perceived that the LORD had established him king over Israel, for his kingdom was exalted on high, for his people Israel's sake.

Family of David

And David took more wives at Jerusalem: and David begat more sons and daughters. And these are the names of the children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon; and Ibhar, and Elishua, and Elpelet; and Nogah, and Nepheg, and Japhia; and Elishama, and Beeliada, and Eliphelet.

6. And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them. Now the Philistines had come and made a raid in the valley of Rephaim. And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim, and David smote them there; and David said, God hath 'broken' mine enemies by mine hand, like the breach of waters. Therefore they called the name of that place 'Baal-perazim.' And they left their gods there; and David gave commandment, and they were burned with fire.

And the Philistines yet again made a raid in the valley.

And David inquired again of God; and God said unto him, Thou shalt not go up after them: turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone out before thee to smite the host of the Philistines. And David did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gezer. And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

7. And David made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. And David assembled all Israel at Jerusalem, to bring up the ark of the LORD unto its place, which he had prepared for it. And David gathered together the sons of Aaron, and the Levites: of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: of the sons of Hebron; Eliel the chief, and his brethren fourscore: of the sons of Uzziel; Amminadab the chief,

and his brethren an hundred and twelve. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye are the heads of the fathers' houses of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD, the God of Israel, unto the place that I have prepared for it. For because ye bare it not at the first, the LORD our God made a breach upon us, for that we sought him not according to the ordinance. So the priests and the Levites sanctified themselves to bring up the ark of the LORD, the God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. And David spake to the chief of the Levites to appoint their brethren the singers, with instruments of music, psalteries, and harps and cymbals, sounding aloud and lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, the doorkeepers. So the singers, Heman, Asaph, and Ethan, were appointed, with cymbals of brass to sound aloud; and

Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries set to Alamoth; and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps set to the Sheminith, to lead. And Chenaniah, chief of the Levites, was over the song: he instructed about the song, because he was skilful. And Berechiah and Elkanah were doorkeepers for the ark. And Shebaniah, and Joshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy: and it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they sacrificed seven bullocks and seven rams. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: and David had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, sounding aloud with psalteries and harps. And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looked out at the window, and

saw king David dancing and playing; and she despised him in her heart. And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt offerings and peace offerings before God. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a portion of flesh, and a cake of raisins.

And he appointed certain of the Levites to minister before the ark of the LORD, and to celebrate and to thank and praise the LORD, the God of Israel: Asaph the chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries and with harps; and Asaph with cymbals, sounding aloud; and Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

Then on that day did David first ordain to give thanks unto the LORD, by the hand of Asaph and his brethren.

ANTHEMS OF WORSHIP

O give thanks unto the LORD, call upon his name;
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.

Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
Seek ye the LORD and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
He is the LORD our God:
His judgements are in all the earth.
Remember his covenant for ever,
The word which he commanded to a thousand generations;
The covenant which he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When ye were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
And from one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes;
"Touch not mine anointed ones,
And do my prophets no harm."

❊

Sing unto the LORD, all the earth;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the LORD, and highly to be praised:
He also is to be feared above all gods.
For all the gods of the peoples are idols:
But the LORD made the heavens.
Honour and majesty are before him:
Strength and gladness are in his place.
Give unto the LORD, ye kindreds of the peoples,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come before him;
Worship the LORD in the beauty of holiness.
Tremble before him, all the earth:
The world also is stablished that it cannot be moved.
Let the heavens be glad, and let the earth rejoice;
And let them say among the nations, The LORD reigneth.
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall the trees of the wood sing for joy before the LORD,
For he cometh to judge the earth.

❊

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.
(And say ye) Save us, O God of our salvation,
And gather us together and deliver us from the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.
Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.

And all the people said, Amen, and praised the LORD.

So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required: and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be doorkeepers: and Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, to offer burnt offerings unto the LORD upon the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which he commanded unto Israel; and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever; and with them Heman and Jeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of God: and the sons of Jeduthun to be at the gate. And

all the people departed every man to his house: and David returned to bless his house.

8. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedar, but the ark of the covenant of the LORD dwelleth under curtains. And Nathan said unto David, Do all that is in thine heart; for God is with thee. And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel, unto this day; but have gone from tent to tent, and from one tabernacle to another. In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedar? Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel: and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first,

and as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that the LORD will build thee an house. And it shall come to pass, when thy days be fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom for ever: and his throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then David the king went in, and sat before the LORD; and he said, Who am I, O LORD God, and what is my house, that thou hast brought me thus far? And this was a small thing in thine eyes, O God; but thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. What can David say yet more unto thee concerning the honour which is done to thy servant? for thou knowest thy servant. O LORD, for thy servant's sake, and according to thine own heart, hast thou wrought all this greatness, to make known all these great things. O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard

with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem unto himself for a people, to make thee a name by great and terrible things, in driving out nations from before thy people, which thou redeemedst out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. And now, O LORD, let the word that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast spoken. And let thy name be established and magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and the house of David thy servant is established before thee. For thou, O my God, hast revealed to thy servant that thou wilt build him an house: therefore hath thy servant found in his heart to pray before thee. And now, O LORD, thou art God, and hast promised this good thing unto thy servant: and now it hath pleased thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD, hast blessed, and it is blessed for ever.

9. And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became servants to David, and brought presents. And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion

by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots. And when the Syrians of Damascus came to succour Hadarezer king of Zobah, David smote of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought presents. And the LORD gave victory to David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. And from Tibhath and from Cun, cities of Hadarezer, David took very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass. And when Tou king of Hamath heard that David had smitten all the host of Hadarezer king of Zobah, he sent Hadoram his son to king David, to salute him, and to bless him, because he had fought against Hadarezer and smitten him; for Hadarezer had wars with Tou; and he had with him all manner of vessels of gold and silver and brass. These also did king David dedicate unto the LORD, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen thousand. And he put

garrisons in Edom; and all the Edomites became servants to David. And the LORD gave victory to David whithersoever he went.

Officers of David

And David reigned over all Israel; and he executed judgement and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; and Shavsha was scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

10. And it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. So David sent messengers to comfort him concerning his father. And David's servants came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? So Hanun took David's servants, and shaved them, and cut off their gar-

ments in the middle, even to their buttocks, and sent them away. Then there went certain, and told David how the men were served. And he sent to meet them; for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return. And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Aram-maacah, and out of Zobah. So they hired them thirty and two thousand chariots, and the king of Maacah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the gate of the city: and the kings that were come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians. And the rest of the people he committed into the hand of Abishai his brother, and they put themselves in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. Be of good courage, and let us play the men for

our people, and for the cities of our God: and the LORD do that which seemeth him good. So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. And when the Syrians saw that they were put to the worse before Israel, they sent. messengers, and drew forth the Syrians that were beyond the River, with Shophach the captain of the host of Hadarezer at their head. And it was told David; and he gathered all Israel together, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. And the Syrians fled before Israel; and David slew of the Syrians the men of seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him: neither would the Syrians help the children of Ammon any more.

And it came to pass, at the time of the return of the year, at the time when kings go out to battle, that Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah,

and overthrew it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought forth the spoil of the city, exceeding much. And he brought forth the people that were therein, and cut them with saws, and with harrows of iron, and with axes. And thus did David unto all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

11. And it came to pass after this, that there arose war at Gezer with the Philistines: then Sibbecai the Hushathite slew Sippai, of the sons of the giant: and they were subdued. And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was again war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was born unto the giant. And when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

12. And an adversary stood up against Israel, and moved David to number Israel. And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan; and bring me word, that I may know the sum of them. And Joab said, The LORD make

his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why doth my lord require this thing? why will he be a cause of guilt unto Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave up the sum of the numbering of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; therefore he smote Israel. And David said unto God, I have sinned greatly, in that I have done this thing: but now, put away, I beseech thee, the iniquity of thy servant: for I have done very foolishly. And the LORD spake unto Gad, David's seer, saying, Go and speak unto David, saying, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the LORD, Take which thou wilt; either three years of famine; or three months to be consumed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore consider what answer I shall

return to him that sent me. And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was about to destroy, the LORD beheld, and he repented him of the evil, and said to the destroying angel, It is enough; now stay thine hand. And the angel of the LORD stood by the threshing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done very wickedly; but these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be against me, and against my father's house; but not against thy people, that they should be plagued. Then the angel of the LORD commanded Gad to say to David, that David should go up, and rear an altar unto the LORD in the threshing-floor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat. And as

David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Give me the place of this threshing-floor, that I may build thereon an altar unto the LORD: for the full price shalt thou give it me: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer a burnt offering without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. But David could not go before it to inquire of

God: for he was afraid because of the sword of the angel of the LORD. Then David said, This is the house of the LORD God, and this is the altar of burnt offering for Israel.

13. And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and brass in abundance without weight; and cedar trees without number: for the Zidonians and they of Tyre brought cedar trees in abundance to David. And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore make preparation for it. So David prepared abundantly before his death.

Then he called for Solomòn his son, and charged him to build an house for the LORD, the God of Israel. And David said unto Solomon his son, As for me, it was in my heart to build an house unto the name of the LORD my God. But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight: behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his

enemies round about: for his name shall be 'Solomon,' and I will give 'peace and quietness' unto Israel in his days: he shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath spoken concerning thee. Only the LORD give thee discretion and understanding, and give thee charge concerning Israel; that so thou mayest keep the law of the LORD thy God. Then shalt thou prosper, if thou observe to do the statutes and the judgements which the LORD charged Moses with concerning Israel: be strong, and of good courage; fear not, neither be dismayed. Now, behold, in my affliction I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared: and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all men that are cunning in any manner of work; of the gold, the silver, and the brass, and the iron, there is no number; arise and be doing, and the LORD be with thee. David also commanded all the princes of Israel to help Solomon his son, saying, Is not the LORD your God with you? and hath he not given you rest on every side? for he hath delivered the inhabitants of the

land into mine hand; and the land is subdued before the LORD, and before his people. Now set your heart and your soul to seek after the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

C

Courses of the Priests and Levites

Now David was old and full of days; and he made Solomon his son king over Israel. And he gathered together all the princes of Israel, with the priests and the Levites. And the Levites were numbered from thirty years old and upward: and their number by their polls, man by man, was thirty and eight thousand. Of these, twenty and four thousand were to oversee the work of the house of the LORD; and six thousand were officers and judges: and four thousand were doorkeepers; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith. And David divided them into courses according to the sons of Levi; Gershon, Kohath, and Merari. Of the Gershonites; Ladan and Shimei. The sons of Ladan; Jehiel the chief, and Zetham, and Joel, three. The sons of Shimei; Shelomoth, and Haziel, and Haran, three. These were the heads of the fathers' houses of Ladan. And the sons of Shimei; Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore

they became a fathers' house in one reckoning. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons, for ever, to burn incense before the LORD, to minister unto him, and to bless in his name, for ever. But as for Moses the man of God, his sons were named among the tribe of Levi. The sons of Moses; Gershom and Eliezer. The sons of Gershom; Shebuel the chief. And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. The sons of Izhar; Shelomith the chief. The sons of Hebron; Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. The sons of Uzziel; Micah the chief, and Isshiah the second. The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish. And Eleazar died, and had no sons, but daughters only: and their brethren the sons of Kish took them to wife. The sons of Mushi; Mahli, and Eder, and Jeremoth, three. These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those of them that were counted, in the number of names by their polls, who did the work for the service of the house of the LORD, from twenty years old and upward. For David said, The LORD, the God of Israel, hath given rest unto his people; and he dwelleth in Jerusalem for ever: and also the Levites shall no more have need to carry the tabernacle and all the vessels of it for the service thereof. For by the last words of David the sons of Levi were numbered, from twenty years old and upward. For their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the puri-

fying of all holy things, even the work of the service of the house of God; for the shewbread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all manner of measure and size; and to stand every morning to thank and praise the LORD, and likewise at even; and to offer all burnt offerings unto the LORD, in the sabbaths, in the new moons, and on the set feasts, in number according to the ordinance concerning them, continually before the LORD: and that they should keep the charge of the tent of meeting, and the charge of the holy place, and the charge of the sons of Aaron their brethren, for the service of the house of the LORD.

And the courses of the sons of Aaron were these. The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight. Thus were they divided by lot, one sort with another; for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and the heads of the fathers' houses of the priests and of the Levites: one

fathers' house being taken for Eleazar, and one taken for Ithamar. Now the first lot came forth to Jehoiarib, the second to Jedaiah; the third to Harim, the fourth to Seorim; the fifth to Malchijah, the sixth to Mijamin; the seventh to Hakkoz, the eighth to Abijah; the ninth to Jeshua, the tenth to Shecaniah; the eleventh to Eliashib, the twelfth to Jakim; the thirteenth to Huppah, the fourteenth to Jeshebeab; the fifteenth to Bilgah, the sixteenth to Immer; the seventeenth to Hezir, the eighteenth to Happizzez; the nineteenth to Pethahiah, the twentieth to Jehezkel; the one and twentieth to Jachin, the two and twentieth to Gamul; the three and twentieth to Delaiah, the four and twentieth to Maaziah. This was the ordering of them in their service, to come into the house of the LORD according to the ordinance given unto them by the hand of Aaron their father, as the LORD, the God of Israel, had commanded him.

And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. And the sons of Hebron; Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth. The sons of Uzziel, Micah; of the sons of Micah, Shamir. The brother of Micah, Isshiah: of the sons of Isshiah, Zechariah. The sons of Merari; Mahli and Mushi: the sons of Jaaziah; Beno. The sons of Merari; of Jaaziah, Beno, and Shoham, and Zaccur, and Ibri. Of Mahli; Eleazar, who had no sons. Of Kish; the sons of Kish, Jerahmeel. And the sons of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after their fathers' houses. These likewise cast lots even as their brethren the sons of Aaron in the presence of David the king, and Za-

dok, and Ahimelech, and the heads of the fathers' houses of the priests and of the Levites; the fathers' houses of the chief even as those of his younger brother.

Moreover David and the captains of the host separated for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of them that did the work according to their service was: of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asharelah, the sons of Asaph; under the hand of Asaph, who prophesied after the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six; under the hands of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD. Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth: all these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God; Asaph, Jeduthun, and Heman being under the order of the king. And the number of them, with their brethren that were instructed in singing unto the LORD, even all that were skilful, was two hundred fourscore and eight. And they cast lots for their charges, all alike, as well the small as the great, the teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah; he and his brethren and sons were twelve: the third to Zaccur, his sons and his brethren, twelve: the fourth to Izri

his sons and his brethren, twelve: the fifth to Nethaniah, his sons and his brethren, twelve: the sixth to Bukkiah, his sons and his brethren, twelve: the seventh to Jesharelah, his sons and his brethren, twelve: the eighth to Jeshaiah, his sons and his brethren, twelve: the ninth to Mattaniah, his sons and his brethren, twelve: the tenth to Shimei, his sons and his brethren, twelve: the eleventh to Azarel, his sons and his brethren, twelve: the twelfth to Hashabiah, his sons and his brethren, twelve: for the thirteenth, Shubael, his sons and his brethren, twelve: for the fourteenth, Mattithiah, his sons and his brethren, twelve: for the fifteenth to Jeremoth, his sons and his brethren, twelve: for the sixteenth to Hananiah, his sons and his brethren, twelve: for the seventeenth, to Joshbekashah, his sons and his brethren, twelve: for the eighteenth to Hanani, his sons and his brethren, twelve: for the nineteenth to Mallothi, his sons and his brethren, twelve: for the twentieth to Eliathah, his sons and his brethren, twelve: for the one and twentieth to Hothir, his sons and his brethren, twelve: for the two and twentieth to Giddalti, his sons and his brethren, twelve: for the three and twentieth to Mahazioth, his sons and his brethren, twelve: for the four and twentieth to Romamti-ezer, his sons and his brethren, twelve.

For the courses of the doorkeepers: of the Korahites; Meshelemiah the son of Kore, of the sons of Asaph. And Meshelemiah had sons; Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth; Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. And Obed-edom had sons; Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth; Ammiel the sixth, Issachar the seventh, Peullethai the eighth: for God blessed him. Also unto Shemaiah his son were

sons born, that ruled over the house of their father: for they were mighty men of valour. The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were valiant men, Elihu, and Semachiah. All these were of the sons of Obed-edom: they and their sons and their brethren, able men in strength for the service; threescore and two of Obed-edom. And Meshelemiah had sons and brethren, valiant men, eighteen. Also Hosah, of the children of Merari, had sons; Shimri the chief, (for though he was not the first-born, yet his father made him chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen. Of these were the courses of the doorkeepers, even of the chief men, having charges like as their brethren, to minister in the house of the LORD. And they cast lots, as well the small as the great, according to their fathers' houses, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a discreet counsellor, they cast lots; and his lot came out northward. To Obed-edom southward; and to his sons the storehouse. To Shuppim and Hosah westward, by the gate of Shallecheth, at the causeway that goeth up, ward against ward. Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. For Parbar westward, four at the causeway, and two at Parbar. These were the courses of the doorkeepers; of the sons of the Korahites, and of the sons of Merari.

And of the Levites, Ahijah was over the treasuries of the house of God, and over the treasuries of the dedicated things. The sons of Ladan; the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite; Jehieli. The sons of Jehieli; Zetham, and

Joel his brother, over the treasuries of the house of the LORD. Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: and Shebuel the son of Gershom, the son of Moses, was ruler over the treasuries. And his brethren; of Eliezer came Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. This Shelomoth and his brethren were over all the treasuries of the dedicated things, which David the king, and the heads of the fathers' houses, the captains over thousands and hundreds, and the captains of the host, had dedicated. Out of the spoil won in battles did they dedicate to repair the house of the LORD. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; whosoever had dedicated any thing, it was under the hand of Shelomoth, and of his brethren. Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. Of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, had the oversight of Israel beyond Jordan westward; for all the business of the LORD, and for the service of the king. Of the Hebronites was Jerijah the chief, even of the Hebronites, according to their generations by fathers' houses. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. And his brethren, men of valour, were two thousand and seven hundred, heads of fathers' houses, whom king David made overseers over the Reubenites, and the Gadites, and the half tribe of the Manassites, for every matter pertaining to God, and for the affairs of the king.

Now the children of Israel after their number, to wit, the

heads of fathers' houses and the captains of thousands and of hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. He was of the children of Perez, the chief of all the captains of the host for the first month. And over the course of the second month was Dodai the Ahohite, and his course; and Mikloth the ruler: and in his course were twenty and four thousand. The third captain of the host for the third month was Benaiah, the son of Jehoiada the priest, chief: and in his course were twenty and four thousand. This is that Benaiah, who was the mighty man of the thirty, and over the thirty: and of his course was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites: and in his course were twenty and four thousand. The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites: and in his course were twenty and four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites: and in his course were

twenty and four thousand. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

Furthermore over the tribes of Israel: of the Reubenites was Eliezer the son of Zichri the ruler: of the Simeonites, Shephatiah the son of Maacah: of Levi, Hashabiah the son of Kemuel: of Aaron, Zadok: of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jeremoth the son of Azriel: of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel. But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of heaven. Joab the son of Zeruiah began to number, but finished not; and there came wrath for this upon Israel; neither was the number put into the account in the chronicles of king David.

And over the king's treasuries was Azmaveth the son of Adiel: and over the treasuries in the fields, in the cities, and in the villages, and in the castles, was Jonathan the son of Uzziah: and over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: and over the vineyards was Shimei the Ramathite: and over the increase of the vineyards for the wine cellars was Zabdi

the Shiphmite: and over the olive trees and the sycomore trees that were in the lowland was Baal-hanan the Gederite: and over the cellars of oil was Joash: and over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: and over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: and over the flocks was Jaziz the Hagrite. All these were the rulers of the substance which was king David's.

Also Jonathan David's uncle was a counsellor, a man of understanding, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: and Ahithophel was the king's counsellor; and Hushai the Archite was the king's friend: and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the captain of the king's host was Joab.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that served the king by course, and the captains of thousands, and the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers, and the mighty men, even all the mighty men of valour, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God; and I had made ready for the building. But God said unto me, Thou shalt not build an house for my name, because thou art a man of war, and

hast shed blood. Howbeit the LORD, the God of Israel, chose me out of all the house of my father to be king over Israel for ever: for he hath chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel: and of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. And I will establish his kingdom for ever, if he be constant to do my commandments and my judgements, as at this day. Now therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, observe and seek out all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance to your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

Then David gave to Solomon his son the pattern of the porch of the temple, and of the houses thereof, and of the

treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the place of the mercy-seat: and the pattern of all that he had by the spirit, for the courts of the house of the LORD, and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD: of gold by weight for the vessels of gold, for all vessels of every kind of service; of silver for all the vessels of silver by weight, for all vessels of every kind of service: by weight also for the candlesticks of gold, and for the lamps thereof, of gold, by weight for every candlestick and for the lamps thereof: and for the candlesticks of silver, silver by weight for every candlestick and for the lamps thereof, according to the use of every candlestick: and the gold by weight for the tables of shewbread, for every table; and silver for the tables of silver: and the fleshhooks, and the basons, and the cups, of pure gold: and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl: and for the altar of incense refined gold by weight: and gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of the LORD. All this, said David, have I been made to understand in writing from the hand of the LORD, even all the works of this pattern. And David said to Solomon

his son, be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of the LORD be finished. And, behold, there are the courses of the priests and the Levites, for all the service of the house of God: and there shall be with thee in all manner of work every willing man that hath skill, for any manner of service: also the captains and all the people will be wholly at thy commandment.

And David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for the things of gold, and the silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, stones for inlaid work, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover also, because I have set my affection to the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house; even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:

of gold for the things of gold, and of silver for the things of silver, and for all manner of work to be made by the hands of artificers. Who then offereth willingly to consecrate himself this day unto the LORD? Then the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; and they gave for the service of the house of God of gold five thousand talents and ten thousand darics, and of silver ten thousand talents, and of brass eighteen thousand talents, and of iron a hundred thousand talents. And they with whom precious stones were found gave them to the treasure of the house of the LORD, under the hand of Jehiel the Gershonite.

Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, O LORD, the God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou rulest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore,

our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O LORD, the God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD, the God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs,

with their drink offerings, and sacrifices in abundance for all Israel; and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be prince, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

14. Now David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

15. And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. And Solomon spake unto all

Israel, to the captains of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses. So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness. But the ark of God had David brought up from Kiriath-jearim to the place that David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brasen altar, that Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of the LORD: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great kindness unto David my father, and hast made me king in his stead. Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of them that hate thee, neither yet

hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. So Solomon came from his journey to the high place that was at Gibeon, from before the tent of meeting, unto Jerusalem; and he reigned over Israel.

16. And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And the king made silver and gold to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. And the horses which Solomon had were brought out of Egypt; the king's merchants received them in droves, each drove at a price. And they fetched up, and brought out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and the kings of Syria, did they bring them out by their means.

17. Now Solomon purposed to build an house for the name of the LORD, and an house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand men that were hewers in the mountains, and three thousand and six hundred to

oversee them. And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me. Behold, I build an house for the name of the LORD my God, to dedicate it to him, and to burn before him incense of sweet spices, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the set feasts of the LORD our God. This is an ordinance for ever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn incense before him? Now therefore send me a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave all manner of gravings, to be with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and

twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD loveth his people, he hath made thee king over them. Huram said moreover, Blessed be the LORD, the God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with discretion and understanding, that should build an house for the LORD, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to devise any device: that there may be a place appointed unto him with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem. And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

And he set threescore and ten thousand of them to bear burdens, and fourscore thousand that were hewers in the mountains, and three thousand and six hundred overseers to set the people awork.

D

Specification of the Temple

Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, which he made ready in the place that David had appointed, in the threshing-floor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. And the porch that was before the house, the length of it, according to the breadth of the house, was twenty cubits, and the height an hundred and twenty: and he overlaid it within with pure gold. And the greater house he cieled with fir tree, which he overlaid with fine gold, and wrought thereon palm trees and chains. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. He overlaid also the house, the beams, the thresholds, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls. And he made the most holy house; the length thereof, according to the breadth of the house, was twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold. And he

overlaid the upper chambers with gold. And in the most holy house he made two cherubim of image work; and they overlaid them with gold. And the wings of the cherubim were twenty cubits long: the wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And the wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were toward the house. And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains in the oracle, and put them on the tops of the pillars; and he made an hundred pomegranates, and put them on the chains. And he set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz. Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Also he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits compassed it round about. And under it was the similitude of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three look-

ing toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward. And it was an handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it received and held three thousand baths. He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as belonged to the burnt offering they washed in them: but the sea was for the priests to wash in. And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold. Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the house eastward, toward the south. And Huram made the pots, and the shovels, and the basons. So Huram made an end of doing the work that he wrought for king Solomon in the house of God: the two pillars, and the bowls, and the two chapiters which were on the top of the pillars; and the two networks to cover the two bowls of the chapiters that were on the top of the pillars; and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapiters that were upon the pillars. He made also the bases, and the lavers made he upon the bases; one sea, and the twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all the vessels thereof, did Huram his father make for king Solomon for the house of the LORD of bright brass. In the plain of Jordan did the king cast

them, in the clay ground between Succoth and Zeredah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. And Solomon made all the vessels that were in the house of God, the golden altar also, and the tables whereon was the shew-bread; and the candlesticks with their lamps, that they should burn according to the ordinance before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the firepans, of pure gold: and as for the entry of the house, the inner doors thereof for the most holy place, and the doors of the house, to wit, of the temple, were of gold. Thus all the work that Solomon wrought for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated; even the silver, and the gold, and all the vessels, and put them in the treasuries of the house of God.

18. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto the king at the feast, which was in the seventh month. And all the elders of Israel came, and the Levites took up the ark. And they brought up the ark, and the tent of meeting, and all the holy vessels that were in the Tent; these did the priests the Levites bring up. And king Solomon and all the congregation of Israel, that were

assembled unto him, were before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle, of the house to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And the staves were so long that the ends of the staves were seen from the ark before the oracle; but they were not seen without: and there it is, unto this day. There was nothing in the ark save the two tables which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt. And it came to pass, when the priests were come out of the holy place, (for all the priests that were present had sanctified themselves, and did not keep their courses; also the Levites which were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brethren, arrayed in fine linen, with cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) it came even to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying,

For he is good:
For his mercy endureth for ever;

that then the house was filled with a cloud, even the house of the LORD, so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD filled the house of God.

Then spake Solomon: The LORD hath said that he would dwell in the thick darkness. But I have built thee an house of habitation, and a place for thee to dwell in for ever. And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with his hands fulfilled it, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city out of all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be prince over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel. But the LORD said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son that shall come forth out

of thy loins, he shall build the house for my name. And the LORD hath performed his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. And there have I set the ark, wherein is the covenant of the LORD, which he made with the children of Israel.

And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: (for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven:) and he said:

O LORD, the God of Israel, there is no God like thee, in the heaven, or in the earth; who keepest covenant and mercy with thy servants, that walk before thee with all their heart: who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk in my

law as thou hast walked before me. Now therefore, O LORD, the God of Israel, let thy word be verified, which thou spakest unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee: that thine eyes may be open toward this house day and night, even toward the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and he come and swear before thine altar in this house: then hear thou from heaven, and do, and judge thy servants, requiting the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness. And if thy people Israel be smitten down before the enemy, because they have sinned against thee; and shall turn again and confess thy name, and pray and make supplication before thee in this house: then hear thou from heaven, and forgive the sin

of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. When the heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpiller; if their enemies besiege them in the land of their cities; whatsoever plague or whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man his own plague and his own sorrow, and shall spread forth his hands toward this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of the children of men;) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. Moreover concerning the stranger, that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; when they shall come and pray toward this house: then hear

thou from heaven, even from thy dwelling place, and do according to all that the stranger calleth to thee for: that all the peoples of the earth may know thy name, and fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name. If thy people go out to battle against their enemies, by whatsoever way thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: then hear thou from heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto a land far off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication unto thee in the land of their captivity, saying, We have sinned, we have done perversely, and have dealt wickedly; if they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land, which thou gavest unto their fathers, and the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from heaven, even from thy dwelling place, their prayer and their supplications, and maintain their cause; and forgive thy people which have sinned against thee. Now, O my God, let, I beseech thee, thine eyes be open,

and let thine ears be attent, unto the prayer that is made in this place. Now therefore

Arise, O LORD God, into thy resting place,
Thou, and the ark of thy strength:
Let thy priests, O LORD God, be clothed with salvation,
And let thy saints rejoice in goodness.
O LORD God, turn not away the face of thine anointed:
Remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD filled the LORD'S house. And all the children of Israel looked on, when the fire came down, and the glory of the LORD was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshipped, and gave thanks unto the LORD, saying, 'For he is good; for his mercy endureth for ever.' Then the king and all the people offered sacrifice before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. And the priests stood, according to their offices; the Levites also with instruments of music of the LORD,

which David the king had made 'to give thanks unto the LORD, for his mercy endureth for ever,' when David praised by their ministry: and the priests sounded trumpets before them; and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the LORD; for there he offered the burnt offerings, and the fat of the peace offerings: because the brasen altar which Solomon had made was not able to receive the burnt offering, and the meal offering, and the fat. So Solomon held the feast at that time seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the brook of Egypt. And on the eighth day they held a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locust to devour the land, or if I send

pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. For now have I chosen and hallowed this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and wilt keep my statutes and my judgements; then I will establish the throne of thy kingdom, according as I covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them: then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and I will make it a proverb and a byword among all peoples. And this house, which is so high, every one that passeth by it shall be astonished, and shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD, the God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and wor-

shipped them, and served them: therefore hath he brought all this evil upon them.

19. And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, that the cities which Huram had given to Solomon, Solomon built them, and caused the children of Israel to dwell there.

And Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the cities for his chariots, and the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel; of their children that were left after them in the land, whom the children of Israel consumed not, of them did Solomon raise a levy of bond-servants, unto this day. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and of his horsemen. And these were the chief officers of king Solomon, even two hundred and fifty, that bare rule over the people. And Solomon brought up the

daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, even as the duty of every day required, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the ordinance of David his father, the courses of the priests to their service, and the Levites to their charges, to praise, and to minister before the priests, as the duty of every day required: the door-keepers also by their courses at every gate: for so had David the man of God commanded. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

20. Then went Solomon to Ezion-geber, and to Eloth, on the sea shore in the land of Edom. And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants

of Solomon to Ophir, and fetched from thence four hundred and fifty talents of gold, and brought them to king Solomon.

21. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great train, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was not any thing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the half of the greatness of thy wisdom was not told me: thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and jus-

tice. And she gave the king an hundred and twenty talents of gold, and spices in great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave to king Solomon. And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made of the algum trees terraces for the house of the LORD, and for the king's house, and harps and psalteries for the singers: and there were none such seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went to her own land, she and her servants.

22. Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; beside that which the chapmen and merchants brought: and all the kings of Arabia and the governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. And he made three hundred shields of beaten gold; three hundred shekels of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on either side by the place of the seat, and two lions

standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: silver was nothing accounted of in the days of Solomon. For the king had ships that went to Tarshish with the servants of Huram: once every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and spices, horses, and mules, a rate year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem. And he ruled over all the kings from the River even unto the land of the Philistines, and to the border of Egypt. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. And they brought horses for Solomon out of Egypt, and out of all lands.

23. Now the rest of the acts of Solomon, first and last, are they not written in the history of Nathan the prophet,

and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHRONICLE III

THE KINGDOM OF JUDAH TO THE CAPTIVITY

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat heard of it, (for he was in Egypt, whither he had fled from the presence of king Solomon,) that Jeroboam returned out of Egypt. And they sent and called him; and Jeroboam and all Israel came, and they spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to

me, saying, Make the yoke that thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people; for it was brought about of God, that the LORD might establish his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: every man to your tents, O Israel: now see to thine own house, David. So all Israel departed unto their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king

Rehoboam sent Hadoram, who was over the levy; and the children of Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David, unto this day.

And when Rehoboam was come to Jerusalem, he assembled the house of Judah and Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, to bring the kingdom again to Rehoboam. But the word of the LORD came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is of me. So they hearkened unto the words of the LORD, and returned from going against Jeroboam.

2. And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Bethlehem, and Etam, and Tekoa, and Beth-zur, and Soco, and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities. And he fortified the strong holds, and put captains in them, and store of victual, and oil and wine. And in every several city he put shields and spears, and made them exceeding strong. And Judah and Benjamin belonged to him. And the

priests and the Levites that were in all Israel resorted to him out of all their border. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons cast them off, that they should not execute the priest's office unto the LORD: and he appointed him priests for the high places, and for the he-goats, and for the calves which he had made. And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD, the God of Israel, came to Jerusalem to sacrifice unto the LORD, the God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for they walked three years in the way of David and Solomon. And Rehoboam took him a wife, Mahalath the daughter of Jerimoth the son of David, and of Abihail the daughter of Eliab the son of Jesse; and she bare him sons; Jeush, and Shemariah, and Zaham. And after her he took Maacah the daughter of Absalom; and she bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maacah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters). And Rehoboam appointed Abijah the son of Maacah to be chief, even the prince among his brethren: for he was minded to make him king. And he dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, unto

every fenced city: and he gave them victual in abundance. And he sought for them many wives.

And it came to pass, when the kingdom of Rehoboam was established, and he was strong, that he forsook the law of the LORD, and all Israel with him. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had trespassed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came unto Jerusalem. Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, therefore have I also left you in the hand of Shishak. Then the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; I will not destroy them: but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, and

took away the treasures of the house of the LORD, and the treasures of the king's house; he took all away: he took away also the shields of gold which Solomon had made. And king Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, that kept the door of the king's house. And it was so, that as oft as the king entered into the house of the LORD, the guard came and bare them, and brought them back into the guard chamber. And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and moreover in Judah there were good things found. So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess. And he did that which was evil, because he set not his heart to seek the LORD. Now the acts of Rehoboam, first and last, are they not written in the histories of Shemaiah the prophet and of Iddo the seer, after the manner of genealogies? And there were wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

3. In the eighteenth year of king Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem:

and his mother's name was Micaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah joined battle with an army of valiant men of war, even four hundred thousand chosen men: and Jeroboam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valour. And Abijah stood up upon mount Zemaraim, which is in the hill country of Ephraim, and said: Hear me, O Jeroboam and all Israel; ought ye not to know that the LORD, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. And there were gathered unto him vain men, sons of Belial, which strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the LORD is our God, and we have not forsaken him;

and we have priests ministering unto the LORD, the sons of Aaron, and the Levites in their work: and they burn unto the LORD every morning and every evening burnt offerings and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against the LORD, the God of your fathers; for ye shall not prosper. But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind them: and they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD, the God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof,

and Jeshanah with the towns thereof, and Ephron with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD smote him, and he died. But Abijah waxed mighty, and took unto himself fourteen wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the commentary of the prophet Iddo.

4. So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead. In his days the land was quiet ten years. And Asa did that which was good and right in the eyes of the LORD his God: for he took away the strange altars, and the high places, and brake down the pillars, and hewed down the Asherim; and commanded Judah to seek the LORD, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land was quiet, and he had no war in those years; because the LORD had given him rest. For he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought the LORD our God; we have sought him, and he hath given us rest on every side. So they built and prospered. And Asa had an army that bare bucklers and spears, out of Judah three hundred

thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with an army of a thousand thousand, and three hundred chariots; and he came unto Mareshah. Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the LORD his God, and said, LORD, there is none beside thee to help, between the mighty and him that hath no strength: help us, O LORD our God; for we rely on thee, and in thy name are we come against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and there fell of the Ethiopians so many that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much booty. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was much spoil in them. They smote also the tents of cattle, and carried away sheep in abundance and camels, and returned to Jerusalem.

And the spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the LORD

is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for long seasons Israel hath been without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the LORD, the God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the lands. And they were broken in pieces, nation against nation, and city against city: for God did vex them with all adversity. But be ye strong, and let not your hands be slack; for your work shall be rewarded. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of the LORD, that was before the porch of the LORD. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they sacrificed unto the LORD in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And

they entered into the covenant to seek the LORD, the God of their fathers, with all their heart and with all their soul; and that whosoever would not seek the LORD, the God of Israel, should be put to death, whether small or great, whether man or woman. And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. And also Maacah the mother of Asa the king, he removed her from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and made dust of it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, There is a league between me and thee,

as there was between my father and thy father: behold, I have sent thee silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. And, behold, the acts of Asa, first and last, lo, they

are written in the book of the kings of Judah and Israel. And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

5. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim; but sought to the God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: and furthermore he took away the high places and the Asherim out of Judah. Also in the third year of his reign he sent his princes, even Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the

cities of Judah; and with them the Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, having the book of the law of the LORD with them; and they went about throughout all the cities of Judah, and taught among the people. And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valour, in Jerusalem. And this was the numbering of them according to their fathers' houses: of Judah, the captains of thousands; Adnah the captain, and with him mighty men of valour three hundred thousand: and next to him Jehohanan the captain, and with him two hundred and fourscore thousand: and next to him Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour: and of Benjamin; Eliada a mighty man of valour, and with him two hundred thousand armed with bow and shield:

and next to him Jehozabad, and with him an hundred and fourscore thousand ready prepared for war. These were they that waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat had riches and honour in abundance; and he joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that were with him, and moved him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD today. Then the king of Israel gathered the prophets together, four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God shall deliver it into the hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD: but I hate him; for he never prophesieth good concerning me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Fetch quickly

Micaiah the son of Imla. Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, and they sat in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one mouth: let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, As the LORD liveth, what my God saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil? And he said, Therefore hear ye the

word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. And there came forth a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets; and the LORD hath spoken evil concerning thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take ye Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hear, ye peoples, all of you.

So the king of Israel and Jehoshaphat the king of Judah

went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went into the battle. Now the king of Syria had commanded the captains of his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they turned about to fight against him: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of the chariot, Turn thine hand, and carry me out of the host; for I am sore wounded. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the going down of the sun he died.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the wicked, and love them that hate the LORD? For this thing wrath is upon thee from before the LORD. Nevertheless there are good

things found in thee, in that thou hast put away the Asheroth out of the land, and hast set thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the LORD, the God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Consider what ye do: for ye judge not for man, but for the LORD; and he is with you in the judgement. Now therefore let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' houses of Israel, for the judgement of the LORD, and for controversies. And they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. And whensoever any controversy shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgements, ye shall warn them, that they be not guilty towards the LORD, and so wrath come upon you and upon your brethren: this do, and ye shall not be guilty. And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king's matters: also the Levites shall be

officers before you. Deal courageously, and the LORD be with the good.

And it came to pass after this, that the children of Moab, and the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea from Syria; and, behold, they be in Hazazon-tamar (the same is En-gedi). And Jehoshaphat feared, and set himself to seek unto the LORD; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek help of the LORD: even out of all the cities of Judah they came to seek the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court; and he said, O LORD, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying If evil come upon us, the sword, judgement, or pestilence, or famine, we will stand before this house, and before thee, (for thy name is in this house,) and cry unto thee in our affliction, and thou wilt hear and save. And now, behold,

the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the LORD, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the spirit of the LORD in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: thus saith the LORD unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed: tomorrow go out against them; for the LORD is with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshipping the

LORD. And the Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise the LORD, the God of Israel, with an exceeding loud voice.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had taken counsel with the people, he appointed them that should sing unto the LORD, and praise the beauty of holiness, as they went out before the army, and say, Give thanks unto the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD sent liers in wait against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped. And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and

they were three days in taking of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Beracah; for there they 'blessed' the LORD: therefore the name of that place was called The valley of 'Beracah,' unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And the fear of God was on all the kingdoms of the countries, when they heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and turned not aside from it, doing that which was right in the eyes of the LORD. Howbeit the high places were not taken away; neither as yet had the people set their hearts unto the God of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.

And after this did Jehoshaphat king of Judah join him-

self with Ahaziah king of Israel; the same did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath destroyed thy works. And the ships were broken, that they were not able to go to Tarshish.

6. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. And their father gave them great gifts, of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the firstborn. Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and divers also of the princes of Israel.

Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he did that which was evil in the sight of the LORD. Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David,

and as he promised to give a lamp to him and to his children alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram passed over with his captains, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots. So Edom revolted from under the hand of Judah, unto this day: then did Libnah revolt at the same time from under his hand: because he had forsaken the LORD, the God of his fathers. Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem to go a whoring, and led Judah astray. And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD, the God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like as the house of Ahab did; and also hast slain thy brethren of thy father's house, which were better than thyself: behold, the LORD will smite with a great plague thy people, and thy children, and thy wives, and all thy substance: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness, day by day. And the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians which are beside the Ethiopians: and they came up against

Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. And after all this the LORD smote him in his bowels with an incurable disease. And it came to pass, in process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years: and he departed without being desired; and they buried him in the city of David, but not in the sepulchres of the kings.

7. And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. And he did that which was evil in the sight of the LORD, as did the house of Ahab: for they were his counsellors after the death of his father, to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king

of Syria at Ramoth-gilead: and the Syrians wounded Joram. And he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick. Now the destruction of Ahaziah was of God, in that he went unto Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. And it came to pass, when Jehu was executing judgement upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, ministering to Ahaziah, and slew them. And he sought Ahaziah, and they caught him, (now he was hiding in Samaria,) and they brought him to Jehu, and slew him; and they buried him, for they said, He is the son of Jehoshaphat, who sought the LORD with all his heart. And the house of Ahaziah had no power to hold the kingdom.

8. Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, and put him and his nurse in the bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from

Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath spoken concerning the sons of David. This is the thing that ye shall do: a third part of you, that come in on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall come in, for they are holy: but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand: and whosoever cometh into the house, let him be slain: and be ye with the king when he cometh in, and when he goeth out. So the Levites

and all Judah did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath; for Jehoiada the priest dismissed not the courses. And Jehoiada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then they brought out the king's son, and put the crown upon him, and gave him the testimony, and made him king: and Jehoiada and his sons anointed him; and they said, God save the king. And when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: and she looked, and, behold, the king stood by his pillar at the entrance, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets; the singers also played on instruments of music, and led the singing of praise. Then Athaliah rent her clothes, and said, Treason, treason. And Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and whoso followeth her, let him be slain with the sword: for the priest said, Slay her not in the house of the LORD. So they made way

for her; and she went to the entry of the horse gate to the king's house: and they slew her there.

And Jehoiada made a covenant between himself, and all the people, and the king, that they should be the LORD'S people. And all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. And Jehoiada appointed the offices of the house of the LORD under the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, according to the order of David. And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the upper gate unto the king's house, and set the king upon the throne of the kingdom. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword.

9. Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Joash did that which was right in the eyes of the LORD all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

And it came to pass after this, that Joash was minded to restore the house of the LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the LORD, and of the congregation of Israel, for the tent of the testimony? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon the Baalim. So the king commanded, and they made a chest, and set it without at the gate of the house of the LORD. And they made a proclamation through Judah and Jerusalem, to bring in for the LORD the tax that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. And it was so, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it

to such as did the work of the service of the house of the LORD; and they hired masons and carpenters to restore the house of the LORD, and also such as wrought iron and brass to repair the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

But Jehoiada waxed old and was full of days, and he died; an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of the LORD, the God of their fathers, and served the Asherim and the idols: and wrath came upon Judah and Jerusalem for this their guiltiness. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye

the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it. And it came to pass at the end of the year, that the army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men; and the LORD delivered a very great host into their hand, because they had forsaken the LORD, the God of their fathers. So they executed judgement upon Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they that conspired against him; Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. Now concerning his sons, and the greatness of the burdens laid upon him, and the rebuilding of the house of God, behold, they are written in the commentary

of the book of the kings. And Amaziah his son reigned in his stead.

10. Amaziah was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the eyes of the LORD, but not with a perfect heart. Now it came to pass, when the kingdom was established unto him, that he slew his servants which had killed the king his father. But he put not their children to death, but did according to that which is written in the law in the book of Moses, as the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand chosen men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do valiantly, be strong for the battle: God shall cast thee down before the enemy; for God hath

power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in fierce anger. And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand. And other ten thousand did the children of Judah carry away alive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. But the men of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote of them three thousand, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which have not delivered their own people out of thine hand? And it came to pass, as he talked with him,

that the king said unto him, Have we made thee of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz the son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten Edom; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear; for it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to his tent. And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

And he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? Now from the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

11. And all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah of Jerusalem. And he did that which was right in the eyes of the LORD, according to all that his father Amaziah had done. And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought the LORD, God made him to prosper. And he went forth and warred against the Philistines, and brake down the wall of Gath,

and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he waxed exceeding strong. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' houses, even the mighty men of valour, was two thousand and six hundred. And under their hand was a trained army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the battlements, to

shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against the LORD his God; for he went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of the LORD, beside the altar of incense. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet,

the son of Amoz, write. So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

12. Jotham was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerushah the daughter of Zadok. And he did that which was right in the eyes of the LORD, according to all that his father Uzziah had done: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. He built the upper gate of the house of the LORD, and on the wall of Ophel he built much. Moreover he built cities in the hill country of Judah, and in the forests he built castles and towers. He fought also with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon render unto him, in the second year also, and in the third. So Jotham became mighty, because he ordered his ways before the LORD his God. Now the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

13. Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the LORD, like David his father: but he walked in the ways of the kings of Israel, and made also molten images for the Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the heathen, whom the LORD cast out before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, all of them valiant men; because they had forsaken the LORD, the God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the ruler of the house, and Elkanah that was next to the king.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the LORD was there, whose name was Oded: and he went out to meet the host

that came to Samaria, and said unto them, Behold, because the LORD the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not even with you trespasses of your own against the LORD your God? Now hear me therefore, and send back the captives, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for ye purpose that which will bring upon us a trespass against the LORD, to add unto our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which have been expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, unto their brethren: then they returned to Samaria.

At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the lowland, and of the South of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Soco with the towns thereof, and Timnah with the towns thereof, Gimzo also and the towns thereof: and they dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against the LORD. And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king and of the princes, and gave it unto the king of Assyria: but it helped him not. And in the time of his distress did he trespass yet more against the LORD, this same king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria helped them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD; and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD, the God of his

fathers. Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; for they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

14. Hezekiah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah the daughter of Zechariah. And he did that which was right in the eyes of the LORD, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the broad place on the east, and said unto them, Hear me, ye Levites; now sanctify yourselves, and sanctify the house of the LORD, the God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to

be tossed to and fro, to be an astonishment, and an hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense.

Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel: and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah: and of the sons of Elizaphan, Shimri and Jeuel: and of the sons of Asaph, Zechariah and Mattaniah: and of the sons of Heman, Jehuel and Shimei: and of the sons of Jeduthun, Shemaiah and Uzziel. And they gathered their brethren, and sanctified themselves, and went in, according to the commandment of the king by the words of the LORD, to cleanse the house of the LORD. And the priests went in unto the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad to the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth

day of the month came they to the porch of the LORD; and they sanctified the house of the LORD in eight days: and on the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king within the palace, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the table of shewbread, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away when he trespassed, have we prepared and sanctified; and, behold, they are before the altar of the LORD.

Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: and they killed the rams, and sprinkled the blood upon the altar: they killed also the lambs, and sprinkled the blood upon the altar. And they brought near the he-goats for the sin offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made a sin offering with their blood upon the altar, to make atonement for all Israel: for the king commanded that the burnt offering and the

sin offering should be made for all Israel. And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for the commandment was of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a willing heart brought burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred

rams, and two hundred lambs: all these were for a burnt offering to the LORD. And the consecrated things were six hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt offerings were in abundance, with the fat of the peace offerings, and with the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD, the God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem. And the thing was right in the eyes of the king and of all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to

keep the passover unto the LORD, the God of Israel, at Jerusalem: for they had not kept it in great numbers in such sort as it is written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD, the God of their fathers, so that he gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were; but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever, and serve the LORD your God, that his fierce anger may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah was the hand of God to give them one heart, to do the com-

mandment of the king and of the princes by the word of the LORD.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into the house of the LORD. And they stood in their place after their order, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, The good LORD pardon every one that setteth his heart to seek God, the LORD, the God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the

feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that were well skilled in the service of the LORD. So they did eat throughout the feast for the seven days, offering sacrifices of peace offerings, and making confession to the LORD, the God of their fathers. And the whole congregation took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah

and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the camp of the LORD. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to the law of the LORD. And as soon as the commandment came abroad, the children of Israel gave in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto the LORD their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps,

they blessed the LORD, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest, of the house of Zadok, answered him and said, Since the people began to bring the oblations into the house of the LORD, we have eaten and had enough, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them. And they brought in the oblations and the tithes and the dedicated things faithfully: and over them Conaniah the Levite was ruler, and Shimei his brother was second. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the Levite, the porter at the east gate, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. And under him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: beside them that were reckoned by genealogy of males, from three years old and upward, even every one that entered into the house of the

LORD, as the duty of every day required, for their service in their charges according to their courses; and them that were reckoned by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their charges by their courses; and them that were reckoned by genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: also for the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, there were men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogy among the Levites. And thus did Hezekiah throughout all Judah; and he wrought that which was good and right and faithful before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

15. After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. So there was gathered much people

together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water? And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spake comfortably to them, saying, Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: with him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem, (now he was before Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar,

and upon it shall ye burn incense? Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands any ways able to deliver their land out of mine hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet more against the LORD God, and against his servant Hezekiah. He wrote also letters, to rail on the LORD, the God of Israel, and to speak against him, saying, As the gods of the nations of the lands, which have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands. And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven. And the LORD sent an angel, which cut off all the mighty men of valour, and

the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the LORD to Jerusalem, and precious things to Hezekiah king of Judah: so that he was exalted in the sight of all nations from thenceforth.

16. In those days Hezekiah was sick even unto death: and he prayed unto the LORD; and he spake unto him, and gave him a sign. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. And Hezekiah had exceeding much riches and honour: and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of goodly vessels; storehouses also for the increase of corn and wine and oil; and stalls for all manner of beasts, and flocks in folds. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God

had given him very much substance. This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

17. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, whereof the LORD said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD. He also

made his children to pass through the fire in the valley of the son of Hinnom: and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses. And Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did the nations, whom the LORD destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they gave no heed. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought the LORD his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height: and he put valiant captains in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he built up the altar of the LORD, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve the LORD, the God of Israel. Nevertheless the people did sacrifice still in the high places, but only unto the LORD their God. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD, the God of Israel, behold, they are written among the acts of the kings of Israel. His prayer also, and how God was intreated of him, and all his sin and his trespass, and the places wherein he built high places, and set up the Asherim and the graven images, before he humbled himself: behold, they are written in the history of Hozai. So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

18. Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. And he did that which was evil in the sight of the LORD,

as did Manasseh his father: and Amon sacrificed unto all the graven images which Manasseh his father had made, and served them. And he humbled not himself before the LORD, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. And his servants conspired against him, and put him to death in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

19. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the eyes of the LORD, and walked in the ways of David his father, and turned not aside to the right hand or to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images. And they brake down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali,

in their ruins round about. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

20. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the door, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem. And they delivered it into the hand of the workmen that had the oversight of the house of the LORD; and the workmen that wrought in the house of the LORD gave it to amend and repair the house; even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and set forward all that did the work in

every manner of service: and of the Levites there were scribes, and officers, and porters. And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and moreover brought the king word again, saying, All that was committed to thy servants, they do it. And they have emptied out the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and into the hand of the workmen. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying, Go ye, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do according unto all that is written in this book. So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess,

the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the second quarter;) and they spake to her to that effect. And she said unto them, Thus saith the LORD, the God of Israel: Tell ye the man that sent you unto me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched. But unto the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD, the God of Israel: As touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.

Then the king sent and gathered together all the elders

of Judah and Jerusalem. And the king went up to the house of the LORD, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book. And he caused all that were found in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were found in Israel to serve, even to serve the LORD their God. All his days they departed not from following the LORD, the God of their fathers.

And Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the LORD. And he said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; there shall no more be a burden upon

your shoulders: now serve the LORD your God, and his people Israel. And prepare yourselves after your fathers' houses by your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place according to the divisions of the fathers' houses of your brethren the children of the people, and let there be for each a portion of a fathers' house of the Levites. And kill the passover, and sanctify yourselves, and prepare for your brethren, to do according to the word of the LORD by the hand of Moses. And Josiah gave to the children of the people, of the flock, lambs and kids, all of them for the passover offerings, unto all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. And his princes gave for a free-will offering unto the people, to the priests, and to the Levites. Hilkiah and Zechariah and Jehiel, the rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethanel, his brethren, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave unto the Levites for the passover offerings five thousand small cattle, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites by their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood, which they received of

their hand, and the Levites flayed them. And they removed the burnt offerings, that they might give them according to the divisions of the fathers' houses of the children of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen. And they roasted the passover with fire according to the ordinance: and the holy offerings sod they in pots, and in caldrons, and in pans, and carried them quickly to all the children of the people. And afterward they prepared for themselves, and for the priests; because the priests the sons of Aaron were busied in offering the burnt offerings and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters were at every gate: they needed not to depart from their service, for their brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept, and the priests,

and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

21. After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and singing women spake of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations. Now the rest of the acts of Josiah, and his good deeds, according to that which is written in the law of the

LORD, and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

22. Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Joahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And the king of Egypt deposed him at Jerusalem, and amerced the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Neco took Joahaz his brother, and carried him to Egypt.

23. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

24. Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the

LORD. And at the return of the year king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

25. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD, the God of Israel. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the heathen; and they polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD, the God of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of the LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or ancient: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the

house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

CHRONICLE IV

THE RETURN UNDER ZERUBBABEL AND THE BUILDING OF THE TEMPLE

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, (he is God,) which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the LORD which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold,

with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives; thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

Genealogy

Of the Exiles returning under Zerubbabel

Now these are the children of the province, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and that returned unto Jerusalem and Judah, every one unto his city; which came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: the children of Parosh, two thousand an hundred seventy and two. The children of

Shephatiah, three hundred seventy and two. The children of Arah, seven hundred seventy and five. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and two. The children of Bebai, six hundred twenty and three. The children of Azgad, a thousand two hundred twenty and two. The children of Adonikam, six hundred sixty and six. The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater, of Hezekiah, ninety and eight. The children of Bezai, three hundred twenty and three. The children of Jorah, an hundred and twelve. The children of Hashum, two hundred twenty and three. The children of Gibbar, ninety and five. The children of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and six. The men of Anathoth, an hundred twenty and eight. The children of Azmaveth, forty and two. The children of Kiriath-arim, Chephirah, and Beeroth, seven hundred and forty and three. The children of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred twenty and two. The men of Beth-el and Ai, two hundred twenty and three. The children of Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Lod, Hadid, and Ono, seven hundred twenty and five. The children of Jericho, three hundred forty and five. The children of Senaah, three thousand and six hundred and

thirty. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashhur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen. The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four. The singers: the children of Asaph, an hundred twenty and eight. The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine. The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth; the children of Keros, the children of Siaha, the children of Padon; the children of Lebanah, the children of Hagabah, the children of Akkub; the children of Hagab, the children of Shamlai, the children of Hanan; the children of Giddel, the children of Gahar, the children of Reaiah; the children of Rezin, the children of Nekoda, the children of Gazzam; the children of Uzza, the children of Paseah, the children of Besai; the children of Asnah, the children of Meunim, the children of Nephisim; the children of Bakbuk, the children of Hakupha, the children of Harhur; the children of Bazluth, the children of Mehida, the children of Harsha; the children of Barkos, the children of Sisera, the children of Temah; the children of Neziah, the children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda; the children of Jaalah, the children of Darkon, the children of Giddel; the children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Ami. All the Nethinim, and the children of Solomon's servants, were

three hundred ninety and two. And these were they which went up from Tel-melah, Tel-harsha, Cherub, Addan, and Immer: but they could not shew their fathers' houses, and their seed, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. And of the children of the priests: the children of Habaiah, the children of Hakkoz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. The whole congregation together was forty and two thousand three hundred and threescore, beside their menservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some of the heads of fathers' houses, when they came to the house of the LORD which is in Jerusalem, offered willingly for the house of God to set it up in its place: they gave after their ability into the treasury of the work threescore and one thousand darics of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon its base; for fear was upon them because of the people of the countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening. And they kept the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required; and afterward the continual burnt offering, and the offerings of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. From the first day of the seventh month began they to offer burnt offerings unto the LORD: but the foundation of the temple of the LORD was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerub-

babel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the order of David king of Israel. And they sang one to another in praising and giving thanks unto the LORD, saying, For he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard

that the children of the captivity builded a temple unto the LORD, the God of Israel; then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD, the God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.*

* And in the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian character, and set forth in the Syrian tongue. "Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: 'Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites, and the rest of the nations whom the great and noble Osnappar brought over, and set in the city of Samaria, and in the rest of the country beyond the river — and so forth. This is the copy of the letter that they sent unto

Then ceased the work of the house of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius king of Persia. Now the prophets, Haggai the

Artaxerxes the king: *Thy servants the men beyond the river*, and so forth. *Be it known unto the king, that the Jews which came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations. Be it known now unto the king, that, if this city be builded, and the walls finished, they will not pay tribute, custom, or toll, and in the end it will endamage the kings. Now because we eat the salt of the palace, and it is not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city laid waste. We certify the king that, if this city be builded, and the walls finished, by this means thou shalt have no portion beyond the river.* Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and in the rest of the country beyond the river, *Peace* — and so forth. *The letter which ye sent unto us hath been plainly read before me. And I decreed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all the country beyond the river; and tribute, custom, and toll, was paid unto them. Make ye now a decree to cause these men to cease, and that this city be not builded, until a decree shall be made by me. And take heed that ye be not slack herein: why should damage grow to the hurt of the kings?'* Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power."

prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them. At the same time came to them Tattenai, the governor beyond the river, and Shethar-bozenai, and their companions, and said thus unto them, Who gave you a decree to build this house, and to finish this wall? Then spake we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the matter should come to Darius, and then answer should be returned by letter concerning it.

The copy of the letter that Tattenai, the governor beyond the river, and Shethar-bozenai, and his companions the Apharsachites, which were beyond the river, sent unto Darius the king: they sent a letter unto him, wherein was written thus: *Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth on with diligence and prospereth in their hands. Then asked we those elders, and said unto them thus, Who gave you a decree to build this house, and to finish this*

wall? We asked them their names also, to certify thee, that we might write the names of the men that were at the head of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and finished. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and he said unto him, Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place. Then came the same Sheshbazzar, and laid the foundations of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not completed. Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem,

and let the king send his pleasure to us concerning this matter.

Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of Media, a roll, and therein was thus written for a record. *In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place, and thou shalt put them in the house of God. Now therefore, Tattenai, governor beyond the river, Shethar-bozenai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond*

the river, expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt offerings to the God of heaven, wheat, salt, wine, and oil, according to the word of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon; and let his house be made a dunghill for this: and the God that hath caused his name to dwell there overthrow all kings and peoples, that shall put forth their hand to alter the same, to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with all diligence.

Then Tattenai, the governor beyond the river, Shetharbozenai, and their companions, because that Darius the king had sent, did accordingly with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign

of Darius the king. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And they offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites had purified themselves together; all of them were pure: and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of the captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD, the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHRONICLE V

THE RETURN OF EZRA

(INCLUDING A FRAGMENT OF HIS MEMOIRS)

Introduction

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD, the God of Israel, had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had set his heart to seek the law of

the LORD, and to do it, and to teach in Israel statutes and judgements.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even the scribe of the words of the commandments of the LORD, and of his statutes to Israel. *Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven, perfect* — and so forth. *I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, which are minded of their own free will to go to Jerusalem, go with thee. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou shalt find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; therefore thou shalt with all diligence buy with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and shalt offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye after the will of your God. And the vessels that are given thee for the service of the house of*

thy God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done with all diligence, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, the singers, porters, Nethinim, or servants of this house of God, it shall not be lawful to impose tribute, custom, or toll, upon them. And thou, Ezra, after the wisdom of thy God that is in thine hand, appoint magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgement be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

i

The Return of Ezra

Blessed be the LORD, the God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.

And I was strengthened according to the hand of the LORD my God upon me, and I gathered together out of Israel chief men to go up with me.

A

Register

Of the Exiles returning with Ezra

Now these are the heads of their fathers' houses, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas, Gershom: of the sons of Ithamar, Daniel: of the sons of David, Hattush. Of the sons of Shecaniah; of the sons of Parosh, Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab, Eliehoenai the son of Zerahiah; and with him two hundred males. Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males. And of the

sons of Adin, Ebed the son of Jonathan; and with him fifty males. And of the sons of Elam, Jeshaiah the son of Athaliah; and with him seventy males. And of the sons of Shephatiah, Zebadiah the son of Michael; and with him fourscore males. Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred and eighteen males. And of the sons of Shelomith, the son of Josiphiah; and with him an hundred and threescore males. And of the sons of Bebai, Zechariah the son of Bebai; and with him twenty and eight males. And of the sons of Azgad, Johanan the son of Hakkatan; and with him an hundred and ten males. And of the sons of Adonikam, that were the last; and these are their names, Eliphelet, Jeuel, and Shemaiah, and with them threescore males. And of the sons of Bigvai, Uthai and Zabbud; and with them seventy males.

And I gathered them together to the river that runneth to Ahava; and there we encamped three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, which were teachers. And I sent them forth unto Iddo the chief at the place Casiphia; and I told them what they should say unto Iddo and his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God. And according to the good hand of our God upon us they brought us a man of discretion, of

the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; and of the Nethinim, whom David and the princes had given for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way, for us, and for our little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us. Then I separated twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered: I even weighed into their hand six hundred and fifty talents of silver, and silver vessels an hundred talents; of gold an hundred talents; and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold. And I said unto them, Ye are holy unto the LORD, and the vessels are

holy; and the silver and the gold are a freewill offering unto the LORD, the God of your fathers. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of the LORD. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier in wait by the way. And we came to Jerusalem, and abode there three days. And on the fourth day was the silver and the gold and the vessels weighed in the house of our God into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levites; the whole by number and by weight: and all the weight was written at that time. The children of the captivity, which were come out of exile, offered burnt offerings unto the God of Israel. twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin offering: all this was a burnt offering unto the LORD. And they delivered the king's commissions unto the king's satraps, and to the governors beyond the river: and they furthered the people and the house of God.

ii

The Affair of the Foreign Marriages

Now when these things were done, the princes drew near unto me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the peoples of the lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the trespass of them of the captivity; and I sat astonied until the evening oblation. And at the evening oblation I arose up from my humiliation, even with my garment and my mantle rent; and I fell upon my knees, and spread out my hands unto the LORD my God; and I said: O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our guiltiness is

grown up unto the heavens. Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to confusion of face, as it is this day. And now for a little moment grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, "The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, which have filled it from one end to another with their filthiness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their prosperity for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." And after all that is come upon us for our evil deeds, and for our great guilt, seeing that thou our

God hast punished us less than our iniquities deserve, and hast given us such a remnant, shall we again break thy commandments, and join in affinity with the peoples that do these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant, nor any to escape? O LORD, the God of Israel, thou art righteous; for we are left a remnant that is escaped, as it is this day: behold, we are before thee in our guiltiness; for none can stand before thee because of this.

❋

Now while Ezra prayed, and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have married strange women of the peoples of the land: yet now there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for the matter belongeth unto thee, and we are with thee: be of good courage, and do it. Then arose

Ezra, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they sware. Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the trespass of them of the captivity. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever came not within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of the captivity. Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within the three days; it was the ninth month, on the twentieth day of the month: and all the people sat in the broad place before the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have trespassed, and have married strange women, to increase the guilt of Israel. Now therefore make confession unto the LORD, the God of your fathers, and do his pleasure: and separate yourselves from the peoples of the land, and from the strange women. Then all the congregation answered and said with a loud voice, As thou hast said concerning us, so must we do. But the people are many, and it is a time of much rain, and we are not able

to stand without, neither is this a work of one day or two: for we have greatly transgressed in this matter. Let now our princes be appointed for all the congregation, and let all them that are in our cities which have married strange women come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God be turned from us, until this matter be despatched. Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this matter: and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, with certain heads of fathers' houses, after their fathers' houses, and all of them by their names, were separated; and they sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had married strange women by the first day of the first month.

B

Register

Of Offenders in the Matter of Foreign Marriages

And among the sons of the priests there were found that had married strange women: namely, of the sons of Jeshua, the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hand that they would put away their wives; and being guilty, they offered a

ram of the flock for their guilt. And of the sons of Immer; Hanani and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the sons of Pashhur; Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah. And of the Levites; Jozabad, and Shimei, and Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer. And of the singers; Eliashib: and of the porters; Shallum, and Telem, and Uri. And of Israel: of the sons of Parosh; Ramiah, and Izziah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. And of the sons of Bebai; Jehohanan, Hananiah, Zabbai, Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh. And of the sons of Harim; Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon; Benjamin, Malluch, Shemariah. Of the sons of Hashum; Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei. Of the sons of Bani; Maadai, Amram, and Uel; Benaiah, Bedeiah, Cheluhi; Vaniah, Meremoth, Eliashib; Mattaniah, Mattenai, and Jaasu; and Bani, and Binnui, Shimei; and Shelemiah, and Nathan, and Adaiah; Machnadebai, Shashai, Sharai; Azarel, and Shelemiah, Shemariah; Shallum, Amariah, Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Iddo, and Joel, Benaiah. All these had taken strange wives: and some of them had wives by whom they had children.

CHRONICLE VI

THE RETURN OF NEHEMIAH AND THE BUILDING OF THE WALLS

(A MEMOIR OF NEHEMIAH)

Now it came to pass in the month Chislev, in the twentieth year, as I was in Shusan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, I beseech thee, O LORD, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned. We have dealt very corruptly against thee, and have not

kept the commandments, nor the statutes, nor the judgements, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying: "If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there." Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make

request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, for that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley

gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for the good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Then Eliashib the high priest rose up with his brethren

the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Hammeah they sanctified it, unto the tower of Hananel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. And the fish gate did the sons of Hassenaah build; they laid the beams thereof, and set up the doors thereof, the bolts thereof, and the bars thereof. And next unto them repaired Meremoth the son of Uriah, the son of Hakkoz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabel. And next unto them repaired Zadok the son of Baana. And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their lord. And the old gate repaired Joiada the son of Paseah and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the bolts thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, which appertained to the throne of the governor beyond the river. Next unto him repaired Uzziel the son of Harhaiah, goldsmiths. And next unto him repaired Hananiah one of the apothecaries, and they fortified Jerusalem even unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of half the district of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush

the son of Hashabneiah. Malchijah the son of Harim, and Hasshub the son of Pahath-moab, repaired another portion, and the tower of the furnaces. And next unto him repaired Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters. The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the bolts thereof, and the bars thereof, and a thousand cubits of the wall unto the dung gate. And the dung gate repaired Malchijah the son of Rechab, the ruler of the district of Beth-haccherem; he built it, and set up the doors thereof, the bolts thereof, and the bars thereof. And the fountain gate repaired Shallum the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bars thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur, unto the place over against the sepulchres of David, and unto the pool that was made, and unto the house of the mighty men. After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of half the district of Keilah, for his district. After him repaired their brethren, Bavvai the son of Henadad, the ruler of half the district of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another portion, over against the going up to the

armoury at the turning of the wall. After him Baruch the son of Zabbai earnestly repaired another portion, from the turning of the wall unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Uriah the son of Hakkoz another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the Plain. After them repaired Benjamin and Hasshub over against their house. After them repaired Azariah the son of Maaseiah the son of Ananiah beside his own house. After him repaired Binnui the son of Henadad another portion, from the house of Azariah unto the turning of the wall, and unto the corner. Palal the son of Uzai repaired over against the turning of the wall, and the tower that standeth out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh repaired. After him the Tekoites repaired another portion, over against the great tower that standeth out, and unto the wall of Ophel.* Above the horse gate repaired the priests, every one over against his own house. After them repaired Zadok the son of Immer over against his own house. And after him repaired Shemaiah the son of Shecaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another portion. After him repaired Meshullam

* Now the Nethinim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that standeth out.

the son of Berechiah over against his chamber. After him repaired Malchijah one of the goldsmiths unto the house of the Nethinim, and of the merchants, over against the gate of Hammiphkad, and to the ascent of the corner. And between the ascent of the corner and the sheep gate repaired the goldsmiths and the merchants.

But it came to pass that, when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall break down their stone wall. Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up to spoiling in a land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then

they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease. And it came to pass that, when the Jews which dwelt by them came, they said unto us ten times from all places, Ye must return unto us. Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare

burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labour in the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, every one went with his weapon to the water.

Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons and our daughters, are many: let us get corn, that we may eat and live. Some also there were that said, We are mortgaging our fields, and our vineyards, and our houses: let us get corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren,

our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it; for other men have our fields and our vineyards. And I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said unto them, Ye exact usury, every one of his brother. And I held a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and would ye even sell your brethren, and should they be sold unto us? Then held they their peace, and found never a word. Also I said, The thing that ye do is not good: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? And I likewise, my brethren and my servants, do lend them money and corn on usury. I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do, even as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said, So God shake out every man from his house, and from his labour, that performeth not

this promise; even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise. Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that were before me were chargeable unto the people, and took of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table of the Jews and the rulers an hundred and fifty men, beside those that came unto us from among the heathen that were round about us. Now that which was prepared for one day was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this I demanded not the bread of the governor, because the bondage was heavy upon this people. Remember unto me, O my God, for good, all that I have done for this people.

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that

there was no breach left therein; (though even unto that time I had not set up the doors in the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? And they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall: and thou wouldest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, O God, strengthen thou my hands.

And I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within

the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in. And I discerned, and, lo, God had not sent him: but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the heathen that were about us feared, and were much cast down in their own eyes: for they perceived that this work was wrought of our God. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. Also they spake of his good deeds before me, and reported my words to him. And Tobiah sent letters to put me in fear.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard, let them shut the doors, and bar ye them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. Now the city was wide and large: but the people were few therein, and the houses were not builded. And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of them which came up at the first, and I found written therein:

Genealogy

Of the Exiles returning under Zerubbabel

These are the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and that returned unto Jerusalem and to Judah, every one unto his city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel: the children of Parosh, two thousand an

hundred and seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Binnui, six hundred forty and eight. The children of Bebai, six hundred twenty and eight. The children of Azgad, two thousand three hundred twenty and two. The children of Adonikam, six hundred threescore and seven. The children of Bigvai, two thousand threescore and seven. The children of Adin, six hundred fifty and five. The children of Ater, of Hezekiah, ninety and eight. The children of Hashum, three hundred twenty and eight. The children of Bezai, three hundred twenty and four. The children of Hariph, an hundred and twelve. The children of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred fourscore and eight. The men of Anathoth, an hundred twenty and eight. The men of Beth-azmaveth, forty and two. The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred and twenty and two. The men of Beth-el and Ai, an hundred twenty and three. The men of the other Nebo, fifty and two. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Jericho, three hundred forty and five. The children of Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah, three thousand nine hundred and thirty.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashhur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen. The Levites: the children of Jeshua, of Kadmiel, of the children of Hodevah, seventy and four. The singers: the children of Asaph, an hundred forty and eight. The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth; the children of Keros, the children of Sia, the children of Padon; the children of Lebana, the children of Hagaba, the children of Salmai; the children of Hanan, the children of Giddel, the children of Gahar; the children of Reaiah, the children of Rezin, the children of Nekoda; the children of Gazzam, the children of Uzza, the children of Paseah; the children of Besai, the children of Meunim, the children of Nephushesim; the children of Bakbuk, the children of Hakupha, the children of Harhur; the children of Bazlith, the children of Mehida, the children of Harsha; the children of Barkos, the children of Sisera, the children of Temah; the children of Neziah, the children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida; the children of Jaala, the children of Darkon, the children of Giddel; the children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Amon. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two. And these were they which went up from Tel-melah, Tel-harsha, Cherub,

Addon, and Immer: but they could not shew their fathers' houses, nor their seed, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. And of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummin. The whole congregation together was forty and two thousand three hundred and threescore, beside their menservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some from among the heads of fathers' houses gave unto the work. The Tirshatha gave to the treasury a thousand darics of gold, fifty basons, five hundred and thirty priests' garments. And some of the heads of fathers' houses gave into the treasury of the work twenty thousand darics of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand darics of gold, and two thousand pound of silver, and threescore and seven priests' garments. So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities.

CHRONICLE VII

THE COVENANT UNDER EZRA AND NEHEMIAH

And when the seventh month was come, the children of Israel were in their cities. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the LORD,

the great God. And all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our LORD: neither be ye grieved; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention

to the words of the law. And they found written in the law, how that the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of

the law of the LORD their God a fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God. Then stood up upon the stairs of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said:

"Stand up and bless the LORD your God from everlasting to everlasting: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou art the LORD, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou

knewest that they dealt proudly against them; and didst get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters. Moreover thou leddest them in a pillar of cloud by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgements and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them commandments, and statutes, and a law, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and commandedst them that they should go in to possess the land which thou hadst lifted up thine hand to give them. But they and our fathers dealt proudly, and hardened their neck, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their neck, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and full of compassion, slow to anger, and plenteous in mercy, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great

provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, and they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and peoples, which thou didst allot after their portions: so they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou didst say to their fathers, that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, that they might do with them as they would. And they took fenced cities, and a fat land, and possessed houses full of all good things, cisterns hewn out, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law

behind their back, and slew thy prophets which testified against them to turn them again unto thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their adversaries, who distressed them: and in the time of their trouble, when they cried unto thee, thou heardest from heaven; and according to thy manifold mercies thou gavest them saviours who saved them out of the hand of their adversaries. But after they had rest, they did evil again before thee: therefore lettest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgements, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou bear with them, and testifiedst against them by thy spirit through thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the peoples of the lands. Nevertheless in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and merciful God.

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let

not all the travail seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is come upon us; for thou hast dealt truly, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and as for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have power over our bodies, and over our cattle, at their pleasure, and we are in great distress. And yet for all this we make a sure covenant, and write it; and our princes, our Levites, and our priests, seal unto it."

Register

Of those who sealed unto the Covenant

Now those that sealed were, Nehemiah the Tirshatha, the son of Hacaliah, and Zedekiah; Seraiah, Azariah, Jeremiah; Pashhur, Amariah, Malchijah; Hattush, Shebaniah, Malluch; Harim, Meremoth, Obadiah; Daniel, Ginnethon, Baruch; Meshullam, Abijah, Mijamin; Maaziah, Bilgai, Shemaiah: these were the priests. And the Levites: namely, Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan; Mica, Rehob, Hashabiah; Zaccur, Sherebiah, Shebaniah; Hodiah, Bani, Beninu. The chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani; Bunni, Azgad, Bebai; Adonijah, Bigvai, Adin; Ater, Hezekiah, Azzur; Hodiah, Hashum, Bezai; Hariph, Anathoth, Nobai; Magpiash, Meshullam, Hezir; Meshezabel, Zadok, Jaddua; Pelatiah, Hanan, Anaiah; Hoshea, Hananiah, Hasshub; Hallohesh, Pilha, Shobek; Rehum, Hashabnah, Maaseiah; and Ahiah, Hanan, Anan; Malluch, Harim, Baanah.

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, "to walk in God's law, which was given by Moses the servant of God, and to observe and do all

the commandments of the LORD our Lord, and his judgements and his statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons: and if the peoples of the land bring ware or any victuals on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day: and that we would forgo the seventh year, and the exaction of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shewbread, and for the continual meal offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and for all the work of the house of our God. And we cast lots, the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, according to our fathers' houses, at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the law: and to bring the firstfruits of our ground, and the firstfruits of all fruit of all manner of trees, year by year, unto the house of the LORD: also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and that we should bring the firstfruits of our dough, and our heave offerings, and the fruit

of all manner of trees, the wine and the oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites; for they, the Levites, take the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the heave offering of the corn, of the wine, and of the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God."

CHRONICLE VIII

STATISTICS OF THE RETURN

A

Allotment

Of the Families of the Return in Jerusalem and in the Cities

And the princes of the people dwelt in Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem. Now these are the chiefs of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinim, and the children of Solomon's servants. And in Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez; and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. All the sons of Perez that dwelt in Jerusalem were four hundred threescore and eight valiant men. And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah. And after him Gabbai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri was their

overseer: and Judah the son of Hassenuah was second over the city. Of the priests: Jedaiah the son of Joiarib, Jachin, Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God, and their brethren that did the work of the house, eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, and his brethren, chiefs of fathers' houses, two hundred forty and two: and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of Haggedolim. And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chiefs of the Levites, who had the oversight of the outward business of the house of God; and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jedu-thun. All the Levites in the holy city were two hundred four-score and four. Moreover the porters, Akkub, Talmon, and their brethren, that kept watch at the gates, were an hundred seventy and two. And the residue of Israel, of the priests, the Levites, were in all the cities of Judah, every one in his inheritance. But the Nethinim dwelt in Ophel: and Ziha and Gishpa were over the Nethinim. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the business of the house of

God. For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required. And Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. And for the villages, with their fields, some of the children of Judah dwelt in Kiriath-arba and the towns thereof, and in Dibon and the towns thereof, and in Jekabzeel and the villages thereof; and in Jeshua, and in Moladah, and Beth-pelet; and in Hazar-shual, and in Beer-sheba and the towns thereof; and in Ziklag, and in Meconah and in the towns thereof; and in Enrimmon, and in Zorah, and in Jarmuth; Zanoah, Adullam, and their villages, Lachish and the fields thereof, Azekah and the towns thereof. So they encamped from Beer-sheba unto the valley of Hinnom. The children of Benjamin also dwelt from Geba onward, at Michmash and Aija, and at Beth-el and the towns thereof; at Anathoth, Nob, Ananiah; Hazor, Ramah, Gittaim; Hadid, Zeboim, Neballat; Lod, and Ono, the valley of craftsmen. And of the Levites, certain courses in Judah were joined to Benjamin.

B

Register

Of the Priests and Levites returning with Zerubbabel

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra; Amariah, Malluch, Hattush; Shecaniah, Rehum, Meremoth; Iddo, Ginnethoi, Abijah; Mijamin, Maadiah, Bilgah; Shemaiah, and Joiarib, Jedaiah; Sallu, Amok,

Hilkiah, Jedaiah. These were the chiefs of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. Also Bakbukiah and Unno, their brethren, were over against them in wards. And Jeshua begat Joiakim, and Joiakim begat Eliashib, and Eliashib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua. And in the days of Joiakim were priests, heads of fathers' houses: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan; of Malluchi, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethanel. The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded heads of fathers' houses: also the priests, in the reign of Darius the Persian. The sons of Levi, heads of fathers' houses, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. And the chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and give thanks, according to the commandment of David the man of God, ward against ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the storehouses of the gates. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe.

CHRONICLE IX

DIVERS ACTS OF NEHEMIAH

(BEING FRAGMENTS OF HIS MEMOIRS)

i

Dedication of the Wall

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain round about Jerusalem, and from the villages of the Netophathites; also from Beth-gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves; and they purified the people, and the gates, and the wall. Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks and went in procession. Whereof one went on the right hand upon the wall toward the dung gate: (and after them went Hoshaiah, and half of the princes of Judah, and Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, and certain of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of

Micaiah, the son of Zaccur, the son of Asaph; and his brethren, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel, and Judah, Hanani, with the musical instruments of David the man of God; and Ezra the scribe was before them:) and by the fountain gate, and straight before them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other company of them that gave thanks went to meet them, and I after them, with the half of the people, upon the wall, above the tower of the furnaces, even unto the broad wall; and above the gate of Ephraim, and by the old gate, and by the fish gate, and the tower of Hananel, and the tower of Hammeah, even unto the sheep gate: and they stood still in the gate of the guard. So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.*

* And on that day were men appointed over the chambers for the treasures, for the heave offerings, for the firstfruits, and for the tithes, to gather into

ii

Purification of the Temple

On that day they read in the book of Moses in the audience of the people; and therein was found written, that an Ammonite and a Moabite should not enter into the assembly of God for ever; because they met not the children of Israel with bread and with water, but hired Balaam against them, to curse them: howbeit our God turned the curse into a blessing. And it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, being allied unto Tobiah, had prepared for him a great chamber, where aforetime they laid the meal offerings, the frankincense, and the vessels, and the tithes of the corn, the wine, and the oil, which were given by commandment to the Levites, and

them, according to the fields of the cities, the portions appointed by the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. And they kept the ward of their God, and the ward of the purification, and so did the singers and the porters, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, as every day required: and they sanctified for the Levites; and the Levites sanctified for the sons of Aaron.

the singers, and the porters; and the heave offerings for the priests. But in all this time I was not at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon I went unto the king, and after certain days asked I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meal offerings and the frankincense. And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their business was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the observances thereof.

iii

A Reform of Sabbath Observance

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you.

From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.

iv

A Reform of Marriage Customs

In those days also saw I the Jews that had married women of Ashdod, of Ammon and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, and he was beloved of his God and God made him king over all Israel: nevertheless even him did strange women cause to sin. Shall we then hearken unto you to do all this great evil, to trespass against our God in marrying strange women? And one of the sons of Joiada, the son of

Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites. Thus cleansed I them from all strangers, and appointed wards for the priests and for the Levites, every one in his work: and for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

Notes

CHRONICLE I

The bearing of what is here presented as Chronicle I upon the succession of Chronicles depends mainly upon the maintenance of the Temple service at Jerusalem as the leading interest of the Return from exile. "This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits and other offerings. Immediately these ceased the priests and Levites were obliged to disperse to their own villages to obtain a livelihood, and the Temple services were neglected. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records." *

* Article *Chronicles* in Smith's Dictionary of the Bible.

Appendix B: page 8. *Machir the father of Gilead:* this and similar expressions are probably to be understood as territorial designations.

Page 9. *And the sons of Caleb*, etc. This paragraph seems to be of the nature of an appendix to the preceding, dealing mainly with the geographical purpose of Chronicle I.

Appendix D: page 12. *And Jabez was more honourable than his brethren.* The connection of this paragraph with its context has not been satisfactorily explained. Hebrew tradition identifies Jabez with Othniel.

Page 22. The Children of Joseph. The tribes of Manasseh and Ephraim seem here to be treated as a unity: the third paragraph dealing with the geographical possessions of both.

CHRONICLES II, III

Appendix A: page 31. This is repeated with slight variations from Chronicle I (page 25): it seems to mark the beginning of Chronicle II, which starts with the death of Saul and accession of David.

The chief interest of these two Chronicles, which make the main substance of the whole volume, will be the points of comparison with the treatment of the same matter in the books of Kings. This has been discussed fully in the Introduction (pages viii–xix).

Pages 45–8. The sections of this poetic ritual are substantially identical with *Psalms* cv. 1–15; xcvi; and the opening and close of *Psalm* cvi. The parenthetic *And say ye* suggests how

this last psalm is the modification of the National Anthem (*Psalm* cv) adapted to the Captivity.*

CHRONICLE IV

Page 179. *Now in the first year of Cyrus . . . which is in Jerusalem.* These sentences are found [with one slight verbal difference] twice, as the concluding words of *II Chronicles* and the opening words of *Ezra.*

Page 180. Genealogy. This is substantially identical with the Genealogy in Chronicle VI (see page 225), where Nehemiah states that he discovered it.

Page 186: footnote. The modern literary form of a footnote is specially necessary at this point: printed as the Chronicle is in the Bible a letter relating to the rebuilding of the *walls* of Jerusalem, and addressed to *Artaxerxes*, appears as if cited in illustration of an attempt to stop the building of the *Temple*, by application to Cyrus or Darius. The important point is not the question how such a citation comes into the book, but rather what is the relation between the letter with the words introducing it and the context. The use of a footnote just fits this: a mention in the text of opposition to the returned exiles exercised at the Persian court is supported by an annotation bringing forward similar opposition at different periods. . . . *Rehum the chancellor and Shimshai the scribe wrote a letter. . . . Then wrote Rehum the chancellor and Shimshai the scribe.* The col-

* See on the four National Anthems in my *Literary Study of the Bible*, pages 142–4.

location of sentences at this point is puzzling; on the whole the best explanation is that we have in the note an extract from a chronicle which itself includes an extract from an official document. [It must be noted that with the words *Rehum the chancellor and Shimshai the scribe wrote a letter*, Syrian or Aramaic dialect takes the place of Hebrew to the end of the footnote.] The annotator says that Bishlam, etc. were guilty of similar opposition, of which he is able to bring forward evidence from an original Syrian source. The extract he quotes begins (in Syrian): *Rehum . . . wrote . . . in this sort*, and then extracts from the royal archives the full entry of the letter, in which naturally the text of the letter would be introduced: *Then wrote Rehum . . . and so forth.* The last words indicate an abridgement of conventional compliments; and the clauses preceding, especially *the great and noble Osnappar* are more in keeping with an official archive than with the simplicity of the quoted chronicle as it appears outside the forms of the letter. To make the matter quite clear I have distinguished the quoted Syrian chronicle by double quotation marks, and the official extract it contains by single quotation marks.

Page 187. *Then ceased the work of the house of God*, etc. From this point down to the end of the last paragraph but one of Chronicle IV the Syrian or Aramaic dialect is used instead of Hebrew. The key to this seems to be found in the preceding footnote. There a Syrian chronicle is quoted as containing an extract from official archives of the letters of opposition to the good work; as all this part of Chronicle IV is occupied with similar opposition, the writer may well be using the same Syrian

chronicle, and conforms his language to that of the works quoted, both being familiar to his readers. He returns to the sacred tongue when he proceeds to speak of the Passover.

CHRONICLE V

The form of this Chronicle is self-explanatory: extracts from the personal memoirs of Ezra, with an Introduction giving an account of this Ezra. *Now after these things:* these words do not convey any date, but are a regular introductory phrase in historic narrative.

Page 196. *Now this is the copy of the letter*, etc. This letter is in the Syrian or Aramaic dialect; compare above, notes to page 186 footnote, and to page 187.

Page 204. *Now while Ezra prayed*, etc. The change to the third person would seem to indicate that the editor, who is responsible for the Introduction, here carries on the account of the incident, which the actual words of Ezra's memoir had commenced.

CHRONICLE VI

The general form of this Chronicle is transparently clear: a personal narrative by Nehemiah of his own experiences.

Page 217: footnote. These words seem a footnote attached to the name *Ophel:* in the Bible they precede the verse of which they are exegetical.

Page 225. *And my God put into my heart to gather together the nobles*, etc. Chronicle VI concludes abruptly without ex-

plaining fully how Nehemiah proposed to remedy the sparse population of the holy city. His purpose is however implied: the reckoning the nobles by genealogy was to establish who should be called upon to reside in Jerusalem. The long genealogy brings Chronicle VI to conclusion, but the result of Nehemiah's action appears in Chronicle VIII, A: the Allotment of the Families of the Return in Jerusalem and in the Cities.

Page 225. Genealogy. This is, with trifling variations, identical with the Genealogy in Chronicle IV, page 180.

CHRONICLE VII

The form of this Chronicle is a simple narrative needing no comment.

Page 234. *Then the Levites . . . said.* It is generally understood that the Levites named in this sentence recited together a prayer, as in the previous sentence a number of Levite individuals (or families) led the people in a hymn. But a prayer of such length as the one here given does not lend itself to choral recitation as a hymn of praise would. It is conceivable that the suggestion intended is that the several Levites occupied various places, the crowd gathering round several centres; that they then led each his section of the people in a prayer of which the general lines had been determined beforehand.

CHRONICLE VIII

This is made up of two separate documents of a statistical nature, illustrating different points connected with the Return.

A is an Allotment of residence, in Jerusalem and in the other cities, in the spirit of the Allotments of Moses (*The Exodus*, page 286) or Joshua (*The Judges*, page 40). This connects itself naturally with Nehemiah's purpose of providing for the due population of Jerusalem (see note to Chronicle VI, page 225). B is a register which explains itself, and bears upon the matter of Chronicle IV.

CHRONICLE IX

It is especially necessary in the case of this Chronicle to indicate the true literary form, a succession of extracts from Nehemiah's Memoirs. The form in which it is printed in our Bible gives an impression as to sequence of events inconsistent with the statement of the narrative itself, which shows (page 254) that Nehemiah was absent from Jerusalem some years between what is narrated in the first and second sections.

Page 252: footnote. That this is a comment, and not a part of Nehemiah's personal narrative, is suggested not only by the change from the first person, but also by the phrase *in the days of Nehemiah.*

Page 253. *On that day . . . Now before this.* The first is a general introductory phrase in memoirs of the nature of a personal journal: some temporal expression, exact or indefinite, introduces all Nehemiah's personal narratives. The phrase has no connection with what has preceded: but (as the narrative shows) refers to what occurred after Nehemiah's return several years later than the preceding incident. Taken in connection

with the phrase *Now before this*, which commences the next paragraph, the general suggestion is that on Nehemiah's return he found the community interested in the business of separating the 'mixed multitude' (of those allied with Ammon and the like) from the pure people of God; that in the period of his absence Tobiah the Ammonite, simply on account of his marriage connection with the high priest, had been assigned chambers in the Temple itself. Hence Nehemiah's violent expulsion of the intruder.

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Methodist Magazine and Review.

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New York Observer.

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The Christian Advocate.

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The Presbyterian Review.

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The Congregationalist, Boston.

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The World, New York.

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